THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XIV. Philadelphia, February, 1926 No. 5

IN THIS NUMBER

THE BISHOP'S MESSAGE

SCHEDULE OF NOON-DAY LENTEN SERVICES

THE CHURCH AND THE HOLY SCRIPTURES IV
By the Rev. Francis C. Hartshorne

A PREPARATION FOR CONFIRMATION—MANY YEARS AGO

DE PROFUNDIS—A Meditation For Lent
By the Rev. A. L. Urban

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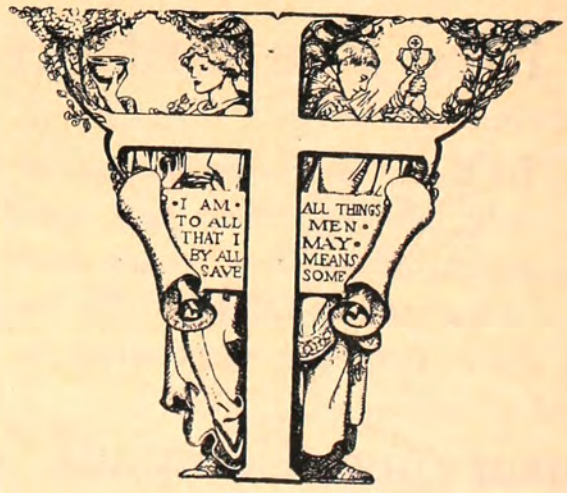

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and misssions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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The Bishop's Page

We are happy to announce that the Bishop of Utah, the Right Reverend Arthur W. Moulton, D.D., will assist in taking Confirmation in the Diocese, from Sexagesima Sunday, February 7th, until the Sunday after Easter. Though the Bishop has many friends in this Diocese, it will be his first visit to Pennsylvania. Let us all give him a warm welcome.

Bishop of Utah Coming to Diocese

The plan of having a visiting Missionary Bishop each Spring is very helpful, not only because he renders assistance to the Bishop in fulfilling the heavy schedule of appointments for Confirmation during the Lenten Season, but such a visit fosters and develops a spirit of interest in the missionary work of the Church.

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All who had the pleasure of meeting the Presiding Bishop and Mrs. Murray during their visit to Pennsylvania, were delighted to greet them. The service at Holy Trinity Church, on December 31st, was a fitting prelude to his official duties, and the check for $50,000 toward the Deficit was a token of our intention to fulfill our promise to raise the full amount of $160,000.

Bishop Murray's Visitation

The address of the Bishop was simple, impressive and effective. Mr. Wayne also made a fine impromptu address, when called upon to present the check, in the name of the Committee. December 31, 1925, was a day that will be memorable to those who had a part in it.

At the date of going to press, our pledge of $160,000 toward the Deficit of the National Council, has not been redeemed. We have $133,000 in cash and pledges (payable this year), leaving a balance of $27,000 still to be raised.

Contributions or pledges toward this amount can be sent to the Bishop, to Mr. Joseph Wayne at the Girard National Bank, or to any member of the Committee.

In the name of the Diocese we heartily thank the members of the Committee of Laymen who have zealously worked to raise the sum pledged on behalf of the Diocese. A full report of the amounts given and pledged will be printed as soon as the fund is complete, which we hope will be in time for our next issue.

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For the year 1925 the Parishes and Missions of our Diocese contributed to the work under the National Council the sum of $185,000, which is within a few hundred dollars of the amount contributed in 1924. We are yet very far from the amount apportioned to the Diocese, but considering the cash contributions during the year of $150,000 toward the Japan Reconstruction Fund (the pledges for which are still being paid), $35,500 given during 1925 towards the United Thank Offering presented to the General Convention, the check for $50,000 contributed towards the Deficit, it makes the sum $420,500 actually paid for the calendar year 1925 for the general missionary work of the Church. We have no doubt that the year 1926 will show a larger amount from Parochial Offerings applicable to the apportionment.

1925 Givings to National Council

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The Annual Pre-Lenten Meeting of the Clergy will be held in Holy Trinity Church, on Monday, February 15th, at 11 o'clock, at which hour there will be a Celebration of the Holy Communion, followed by a short address by the Bishop.

Pre-Lenten Meeting of Clergy

The main address at the service will be given by Bishop DuMoulin, and at the luncheon in the Church House, an address will be given by the Rev. Joseph Fort Newton, D.D.

It is hoped that every clergyman in the Diocese will make a special effort to be present at both service and luncheon.

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The successful campaign of the Jewish people in Philadelphia should be an example and inspiration to the members of our Church, as we are preparing for a campaign in the near future for our Diocesan Institutions and Missions.

The Diocesan Survey

The actual work of amassing the data for the Survey has been completed, but there are many details to be

worked out. When one considers the needs of our great institutions like the Episcopal Hospital, Episcopal Academy, City Mission, Church Farm School, Galilee Mission, House of the Holy Child (many of which have had little constructive development for years),—and then the needs of our Missions—in some of which our people are worshiping, conducting Sunday Schools, and all parochial activities in a basement,—sites owned by the Church on which buildings should be erected, and where services are being held in rented buildings, etc.,—one will recognize the great need for strengthening our foundations so that we may properly minister to the needs in our City and Diocese.

It would require too large a sum of money to fully develop all these institutions and missions that are in need, but we must at least give them the proper equipment to make them first class in every respect for the work which they are now doing. I am confident that when the communicants of our Diocese know these needs, the money to supply them will be forthcoming.

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The Cathedral Project

We hope to be able to announce in the near future something definite about our Cathedral project. We have not the ambition nor the desire to undertake at the present time to raise a large amount, such as that contributed in New York, for this purpose, but we must make a beginning. We maintain, however, that there are many Church people in Pennsylvania who can afford to give generously for the creation and carrying out of a Cathedral plan at home. We have the most historic background in America for such an undertaking. When the generous members of our Church read and hear of Cathedral projects that are meeting with success in other Dioceses, we trust that they will consider what contribution they can make to our own community and our own Diocese, by helping to be one of the creators of such a plan through generous gifts at home. Cathedrals in New York, Baltimore and Washington will do much for the Church in their respective communities, but in our city, in our community, in our Diocese, we must devote our energies and our gifts to the work here; and when we see the vision of what New York, or Baltimore, or Washington can do with a cathedral fully equipped and fully endowed, let us think of what Pennsylvania might do, and remember our needs as we face the future, without a site, without a building, and with a present endowment of a little less than one hundred thousand dollars.

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A Lenten Call

As we look forward to the Lenten Season and hear the call of the Church—the announcement of additional services—more frequent celebrations of the Holy Communion—special addresses and sermons—time set apart for meditation and prayer—let us remember the whole object of Lent is that in spending forty days with the Master there may be in the days to come a more consistent walk with God, and that our lives may be stirred from within to labor for the upbuilding of Christ's Church.

There is little use in laying down definite rules for withdrawing from the world and its social duties and diversions, but we should at least realize that the fullness of the gifts of God's spirit must always wait on repentance and amendment of life—that our souls cannot be filled unless we open up the doors and windows that God may enter in.

The history of God's revelation to man bears witness to the fact that God has chosen days and places to be consecrated to His service, and so, before Eastertide the Church has set apart this Holy Season as a time when in our reading, our prayer, our meditation, we think again of how Christ redeemed man from sin. In the midst of our business we cannot entirely withdraw from the world, but we may come apart for rest, for meditation, for prayer, and we may gain, if we will, a new experience in life, in which God's presence will be felt, our communion with Him become a reality, and the consciousness of the indwelling presence and guidance of His Spirit lead to a reflection of the Master's spirit and a deeper consecration of life.

CHURCH OF THE GOOD SHEPHERD

This Church, located at present on Midvale Avenue, had been contemplating an addition to its present building.

Under the power given by the late Henry W. Brown, of Oak Road, Germantown, who was much interested in this Church, his Trustees, who are his three sons, Reynolds D. Brown, Henry I. Brown, and Theodore E. Brown, have offered to the Vestry of the Church of the Good Shepherd to give that Church a nice lot of ground on the Oak Road which was built by Henry W. Brown, and to build on the lot a suitable memorial church in memory of Henry W. Brown and his wife, Alice P. Brown. This offer has been accepted by the Vestry, and subject to compliance with the requirements of the Canons, the Church will doubtless be built within a short time.

The announcement of the Architect's name and the character of plans of the building will be made later.

CHURCH CLUB TO HEAR NOTED ENGLISH DIVINE

The Rev. Duncan-Jones, Vicar of St. Mary's, Primrose Hill, London, and associate editor of the *Guardian*, who is in this country as a special lecturer at the Berkeley Divinity School, will make an address to the members of the Church Club on Monday, February 8th, at 8 o'clock in the Church House. All laymen of the Church are invited to come to the meeting. The meeting will be preceded by a supper at 6.30 for members of the Club and their guests.

Mr. Duncan-Jones is a man of varied gifts—a good scholar, a brilliant writer, an excellent musician and a preacher of power and conviction. He made a profound impression when he addressed the Clerical Brotherhood of the Diocese on Monday, January 25th. He has been prominent in the Life and Liberty Movement in England.

Special and Stated Meetings in February

Following is a list of scheduled meetings of various organizations of the Church to be held in February, according to dates filed at the Church House.

Where places of meeting are not given the meetings will be in the Church House, 202 South Nineteenth Street, Philadelphia.

SPECIAL EVENTS

Feb. 7 (Sunday).—Girls' Friendly Society of Diocese Service, Chapel of the Mediator, 51st and Spruce Sts.

Feb. 8.—Rev. Duncan-Jones, Vicar of St. Mary's, London, addresses Church Club, 8 P. M.; Supper 6.30 P. M.

Feb. 9.—West Philadelphia Sunday School Association, St. Philip's, Forty-second Street and Baltimore Avenue, 7.45 P. M.

Feb. 10.—Annual Luncheon Churchwoman's Club, Sylvania Hotel, Locust Street east of Broad, 12.45 P. M.

Feb. 15.—Bishop's Pre-Lenten Meeting with Clergy, Holy Trinity Church, 11 A. M.

Feb. 17 (Ash Wednesday). — Dr. William Sturgis addresses general meeting of Woman's Auxiliary Committee, Holy Trinity Parish House, 2.30 P. M. Noon Day Lenten Services begin in Central City District.

Feb. 19.—Missionary Meeting, Girls' Friendly Society, 8 P. M.

Feb. 20.—Bishop Garland officiates at Consecration of Chapel at Episcopal Academy, City Line and Berwick Road, Overbrook, 10 A. M.

Feb. 22. — Corporate Communion for Men and Boys under auspices Local Assembly Brotherhood of St. Andrew, Old Christ Church, 8 A. M.

Feb. 23.—Bishop Garland addresses meeting of women under auspices of Jewish Committee of Diocese, 2.30 P. M.

WEEKLY MEETINGS

Mondays.—The Clerical Brotherhood, 11.30 A. M.; Normal Mission Study Class, 10.30 A. M., Churchwoman's Club Room.

Wednesdays. — Officers of Woman's Auxiliary of Diocese, 12.30 P. M.

Thursdays. — The Church Normal School, 5.15 to 10 P. M.

MONTHLY AND OTHER STATED MEETINGS

First Monday.—Department Missions, 4 P. M.

First Tuesday.—Standing Committee, 4 P. M. Annual Meeting, Church Home for Children, 11 A. M.

First Wednesday.—Colored Committee, Woman's Auxiliary, 10.30 A. M.; Diocesan Committee, Woman's Auxiliary, 10.30 A. M., Holy Trinity Parish House.

Second Monday.—House of Holy Child 2.30 P. M.; Church Schools Commission, 4 P. M.

Second Tuesday—Italian Committee, 10.30 A. M.; Jewish Committee, 2.30 P. M.; Churchwoman's Club, St. Agnes' House, 4.30 P. M.

Second Wednesday.—Domestic Committee, 10.30 A. M.; Senior Members Girls' Friendly, 6 P. M.

Second Thursday. — St. Martha's House, 11 A. M.; Executive Council of Diocese, 3.30 P. M.

Third Monday.—Diocesan Altar Guild, 2.30 P. M.; Board Directors Church Community House, 8 P. M., at Morrisville, Pa.

Third Tuesday—City Mission, 4 P. M.

Third Wednesday.—Foreign Committee, Woman's Auxiliary, 2.30 P. M., Holy Trinity Parish House; Church Farm School Trustees, 2 P. M.; Joint Meeting Church Farm School Trustees and Managers, 3 P. M.

Third Thursday.—Trustees of Diocese, 3.30 P. M.; Bishop White Prayer Book Society, 4 P. M.

Fourth Monday.—Department Christian Social Service and Institutions, 3.30 P. M.

Fourth Wednesday. — Indian Hope, Woman's Auxiliary, 11 A. M.; Diocesan Council, Girls' Friendly Society, afternoon.

Fourth Friday. — Church Periodical Club, 11 A. M.

CLERICAL BROTHERHOOD'S SCHEDULE OF MEETINGS

The Clerical Brotherhood meets on each Monday morning at 11.30 o'clock in the Church House, 202 South Nineteenth Street, when addresses are made by prominent speakers. During Lent the meetings will open at 11 o'clock. All clergymen of this and other Dioceses are welcome to attend all the meetings.

The February schedule follows:

February 1st—The Rev. Father Seyzinger, of the Community of Resurrection, Mirfield, England. "The Past Ten Years of the London House of the Community."

February 8th—The Rev. Dr. Robinson. "Prayer-Book Changes to Date."

February 15th—The Bishop's Day.

February 22nd—The meeting today and throughout Lent will be at 11 A. M. The Rev. A. L. Urban—"Two Social Ideals."

H. St. Clair Hathaway,
For the Executive Committee.

Religious indolence always questions earnest action, and leads to religious death.—*London Times.*

NEW CHAPEL OF ST. LUKE'S, GERMANTOWN, IS DEDICATED BY BISHOP

The new Chapel of the Nativity at Twenty-first Street and Sixty-fifth Avenue, East Germantown, a parochial work carried on by St. Luke's, Germantown, was dedicated on Monday night, January 25th by Bishop Garland.

Eleven years ago St. Luke's started a mission work at the East Germantown site. It was known as St. Luke's Mission. Until the new chapel was built and for the first time was used for services on Christmas Day, the Mission used a building that was on the site when the work began. This building is now to be used as the Vicarage and Parish House.

The new chapel building is a most attractive structure of Spanish Mission type. It has a seating capacity of about 250. At the Dedication the Rev. Wallace E. Conklin, rector of St. Luke's, and the Rev. Hazen F. Rigby, who has been appointed Vicar, assisted in the services. The sermon was preached by the Rev. G. Herbert Dennison, rector of St. Luke's, Newtown.

WEST PHILA. S. S. ASS'N TO MEET FEBRUARY 9TH

The Winter meeting of the West Philadelphia Branch of Sunday School Association will be held at St. Philip's Church Forty-second Street and Baltimore Avenue, Tuesday evening, February 9th, at 7.45 o'clock, preceded by supper at 6.30 o'clock.

At this meeting, in accordance with the request of the Diocesan Commission on Church Schools, a report will be presented regarding enrollment in Church Schools in Convocation. The topics to be discussed are: "Real Purpose of Religious Education," and "How Shall We Obtain Our Purpose." The subjects will be presented by the Revs. Granville Taylor and J. R. McFetridge.

All interested in Church school work are cordially invited to attend. Supper tickets at 50 cents each can be obtained from the Secretary, E. Tracy Tobin, 439 South Forty-third Street, Evergreen 94-71.

"When a man gets rich, God gets a partner or the man loses his soul."

EXECUTIVE COUNCIL

At the December meeting a resolution was adopted to advise the authorities of the Mission at Collingdale that the Council in addition to the promised $10,000 in cash would assume one-half the interest on a mortgage of $10,000 and that the Council was of the opinion that the work should be begun and carried on as far as these funds and the funds raised by the mission would permit.

The Council also approved the purchase of additional land for the Mission at Springfield at a cost not to exceed $3,500 under an arrangement by which the Convocation of Chester should pay two-thirds of the interest charges on the necessary mortgage for at least three years.

Further action was taken authorizing immediate steps to make the necessary repairs to the roof of St. George's, Richmond.

The Budget of the Commission on Recruiting for the Ministry was increased to $4,600, with the understanding that a proposed contribution of St. Clement's Church and other contributions from other churches up to this figure should count on the quotas of the contributing parishes.

Rev. Mr. Stockman, speaking for the Quota Committee, made certain practical suggestions: (1) A recalculation of quotas every three years, (2) the practice of reporting to the Convention "Expectations" as opposed to Quotas, and (3) the necessity of finding a new reason and motive for giving.

Mr. Barba for the Department of Finance recommended that all contributions to the Bishop's Bricks Fund and for the Church Extension Fund should be credited on the quotas of the parishes, although not divisible with the National Council. The Council approved the proposal that divisible funds be shared with the National Council in 1926 on the same percentage basis as 1925, namely, $53.76 to the National Council and $46.24 to the Diocese. The Finance Department explained that they had adopted the policy of asking the parishes to give $30,000 more in 1926 than their Expectations for 1925, and instead of distributing this arithmetically, to take up with each parish whether it would not be willing to assume a particular portion of this increase.

At the present writing Expectations for 1926 have been received from all but 18 churches in Philadelphia and 25 outside of Philadelphia, which means that about 80 per cent. of the churches have sent in Expectations for the year 1926. While these expectations in many cases are slightly below the figures asked of the different parishes, nevertheless in reporting their figures many of these parishes have said that while this is all they can definitely promise, they hope and expect to give the full amount called for. The Finance Department feels that the Expectations for 1926 are not only larger in amount than for any recent year, but also are more certain to be received; indeed, it is practically certain that a sum larger than the amount of these Expectations can actually be counted on.

At the January meeting the Council resolved to appropriate $100 towards an addition to the Mission building at Edgely, provided that the other $200 was raised by the Mission. It also resolved to apply accumulated income from the Fund arising from the sale of the Church of the Evangelist, amounting to $1,000, in reduction of the mortgage on the property of All Saints', Darby, when the balance of said mortgage shall have been raised by the Mission. It also decided to devote the next Church Extension Fund Call to the Rectory Fund of Holy Innocents, Tacony.

Dr. Stewart, Chairman of the Department of Christian Social Service and Institutions, urged general interest in the Campaign about to be made by the University of Pennsylvania Y. M. C. A. for a new building for the use of the students.

The Executive Committee had recommended to the Council the appointment of a Committee of three presbyters, three laymen and three lay women to raise for a piece or pieces of work on the Budget for Maintenance of the National Council $50,000 and that the National Council be notified that while this cannot be considered a definite pledge, the Diocese will make this organized effort to bring the total of its missionary contributions in 1926 to $250,000, the Council having already guaranteed to the National Council $200,000 for the year 1926. This guarantee was based upon contributions of about $185,000 from regular sources during the years 1924 and 1925; the sentiment of the Council was that in view of the growing interest in the Missionary work of the Church, Council was justified in pledging $200,000 from these sources for the year 1926. The recommendation of the Executive Committee was unanimously adopted.

The Chancellor of the Diocese, Mr. James Wilson Bayard, was by resolution requested to attend the meetings of the Executive Council and has communicated his willingness to do so.

REYNOLDS D. BROWN,
Secretary.

1925 Diocesan Givings for all Missionary Purposes Reached a Total of $554,737

The Treasurer of the Diocese made a tentative financial report as of January 11, 1926, for the year 1925. The books did not close until January 18, 1926. When closed they showed that there had been contributed for items on the Budget by all our parishes during the year 1925, the sum of $387,564.62; and in addition, for Forward Work and Specials the Diocese gave a total of $167,173.26, making a total given by our people for all Missionary purposes of $554,737.88.

The sum sent to the National Council in 1925 from the normal receipts was $185,060.57, compared with $185,420.00 in 1924, or almost exactly the same.

In 1924 an additional sum of $7,705.75 was raised at the end of the year by special appeal and sent to the Treasurer of the National Council but no such effort was made this year, so that on the books of the National Council the Diocese is credited with about $8,000 less than in 1924.

The reason it was not possible to make such special appeal was because under the action of the General Convention urging the different Dioceses to pay off the accumulated deficit of the National Council amounting to an estimated $1,500,000 at the end of 1925, our Diocese had under the leadership of a committee, with Mr. Joseph Wayne, Jr., as chairman, undertaken to raise from its people of larger means Pennsylvania's share which was estimated at $160,000. This effort, of course, precluded a similar appeal on account of missions for 1925. It is gratifying to report that as against this sum of $160,000, over $130,000 has been paid or pledged and the committee feels confident of raising the balance within a short time.

Schedule of Noon-Day Lenten Services in Central City District

OLD CHRIST CHURCH

Feb. 17 (Ash Wednesday—The Rev. Louis C. Washburn, S.T.D., Rector, Old Christ Church; Feb. 18-19—Rt. Rev. George W. Davenport, D.D., Bishop of Easton; Feb. 20—Rev. Robert J. McFetridge, Rector, Church of Redemption, Phila.; Feb. 22-23—Rev. Z. B. T. Phillips, D.D., Rector, Epiphany Church, Washington, D. C.; Feb. 24—Rev. Royden K. Yerkes, D.D.; Feb. 25-26—Rev. John H. Chapman; Feb. 27—Rev. A. J. Kilpatrick, Assistant, Old Christ Church; Mar. 1—Rev. Percy J. Stockman; Mar. 2—Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania; Mar. 3-5—Rt. Rev. Arthur W. Moulton, D.D., Missionary Bishop of Utah; Mar. 6—Rev. Geo. W. Lamb, M.D.; Mar. 8-12—Rev. Floyd W. Tomkins, D.D., Rector, Holy Trinity, Phila.; Mar. 13—Rev. John L. Saunders, Rector, Church St. Jude and Nativity, Phila.; Mar. 15-17—Rev. Malcolm E. Peabody, Rector, St. Paul's, Chestnut Hill; Mar. 18-19—Rev. Addison A. Ewing, Rector, Gloria Dei (Old Swedes), Phila.; Mar. 20—Rev. A. D. Appleton; Mar. 22-24—Rev. Charles A. Jessup, D.D., St. Paul's Cathedral, Buffalo, N. Y.; March 25-26—Rev. Robert Williams, Rector, Trinity Church, Princeton, N. J.; Mar. 27—Rev. Carl I. Shoemaker, Rector, Annunciation, Phila.; Mar. 29—Rev. N. V. P. Levis, D.D., Rector, Incarnation, Phila.; Mar. 30—Rev. Charles Townsend, Rector, Church of Good Shepherd, Rosemont; Mar. 31—Rev. Franklin Joiner, Rector, St. Clement's, Phila.; Apr. 1—Rev. F. M. Taitt, S.T.D., Rector, St. Paul's, Chester; Apr. 2-3—Rev. Louis C. Washburn.

BROTHERHOOD OF ST. ANDREW

Garrick Theatre, Chestnut and Juniper Streets

Feb. 17.—Rt. Rev. Arthur W. Moulton, D.D., LL.D., Bishop of Utah; Feb. 18—Rt. Rev. Thomas J. Garland, D.D., LL.D., Bishop of Pennsylvania; Feb. 19-20—Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem; Feb. 22-27—Rev. Canon Allan Pearson Shatford, D.D., St. James the Apostle, Montreal, Canada; Mar. 1-6—Rt. Rev. George W. Davenport, D.D., LL.D., Bishop of Easton, Md.; Mar. 8-12—Rt. Rev. Granville G. Bennett, D.D., LL.D., Bishop of Duluth; Mar. 13—Rev. Stanley R. West, Rector of Calvary Church, Conshohocken; Mar. 15-19—Rt. Rev. Charles Fiske, D.D., LL.D., Bishop of Central New York; Mar. 20—Rev. John R. Hart, Jr., Chaplain, Chapel of the Transfiguration, University of Pennsylvania; Mar. 22-26—Rt. Rev. Charles E. Woodcock, D.D., LL.D., Bishop of Kentucky; Mar. 27—Rev. Edward H. Bonsall, Jr., Diocesan Missioner; Mar. 29-Apr. 2—Rt. Rev. Thomas C. Darst, D.D., LL.D., Bishop of East Carolina; Apr. 3—Rev. J. Jarden Guenther, Church of the Saviour, West Phila.

Seats on ground floor of the theatre will be specially reserved for men.

ST. STEPHEN'S CHURCH

Feb. 17 (Ash Wednesday)—Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania; Feb. 18—Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem; Feb. 19—Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's, Phila.; Feb. 20—Rev. Wm. James Cox, Rector, St. Andrew's, West Phila.; Feb. 22-26—Rev. J. Howard Melish, D.D., Rector, Holy Trinity, Brooklyn, N. Y.; Feb. 27—Rev. James M. Collins, Rector, Church of Atonement, Phila.; Mar. 1-5—Rev. Murray W. Dewart, Rector, Christ Church, Baltimore; Mar. 6—Rev. Allen R. Van Meter, Rector, Calvary, Germantown; Mar. 8-12—Rev. Percy G. Kammerer, Ph.D., Rector, Trinity Church, Pittsburgh; Mar. 13—Rev. Henry B. Kirkland, Market Square Presbyterian Church, Germantown; Mar. 15-19—Rev. Charles Wood, D.D., Washington, D. C.; Mar. 20—Rev. A. H. Haughey, Rector, St. Mary's, Ardmore, Pa.; Mar. 22-26—Rt. Rev. Philip Cook, D.D., Bishop of Delaware; Mar. 27—Rev. Harry St. Clair Hathaway, Dean, Pro-Cathedral, Phila.; Mar. 29—Rev. Malcom E. Peabody, Rector, St. Paul's, Chestnut Hill; Mar. 30—Rev. Granville Taylor, Chapel of the Mediator, Phila.; Mar. 31—(to be announced); Apr. 1-2—Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's, Phila.; Apr. 3—Rev. J. L. Hady, Rector, St. Paul's, Doylestown.

CHURCH LEAGUE CONFERENCE

The Pennsylvania Branch of the National Church League will hold a Conference in the Community House of St. Stephen's Church, Tenth Street below Market Street, Philadelphia, on Monday and Tuesday, February 8th and 9th, for clergymen and laymen of the Province of Washington and adjacent parts.

Although not suggested by him, this Conference is a result of the recent visit of the eminent English scholar, Rev. Dr. H. A. Major, who at a luncheon in his honor explained the work of the Modern Churchmen's Conference in England. It was felt by his audience that something should be done in America to make the much-misunderstood position of Liberals, both Evangelical and Catholic, better known to the public. So this two-day Conference was arranged to meet the need in the Province of Washington.

The National Church League is an organization to preserve the comprehensiveness of the Church, and its members hope that this Conference will be largely attended by Churchmen of all varieties who would like to hear competent men discuss the relation of Liberalism to the parties and problems of the Episcopal Church. The program follows:

FEB. 8TH

3.00 P. M.—Formal opening of Conference;

3.20 P. M.—Paper on "Liberalism and Anglo Catholicism," Rev. E. Clowes Chorley, D.D.;

4.30 P. M.—"Liberalism and Evangelicalism," Rev. Karl Reiland, D.D.;

8.30 P. M.—"Liberalism and Modernism," Rev. George Foley, D.D.;

9.30 P. M.—"Liberalism and Mysticicism," Rev. Carl E. Grammer, S.T.D.

FEB. 9TH

9.30 A. M.—Holy Communion;

11.00 A. M.—"Liberalism and Church Legislation," Rev. Alex. A. Cummins, D.D.;

12.00 M.—"Liberalism and Social and Political Reform," Rev. Clifford G. Twombly, D.D.;

1.00 P. M.—Luncheon to registered attendants, Business Meeting, toasts, etc.;

4.30 P. M.—Adjournment.

APPALACHIAN BLUES

This from North Carolina mountains: "Into a large iron kettle we put 3 gallons of soft water, 1 gallon of yeast, 1 pint of wheat bran, 1 cup of madder, 1 cup of indigo in a thin bag, 1 pint of ash lye." No, it is not moonshine! It is the whimsical and temperamental "blue-pot" in which are dyed the woven fabrics made at Appalachian School, Penland. The blue-pot has to be kept at just such a temperature, takes possibly a few days, possibly a few weeks, to "ripen," gets tired now and then and has to be started over, smells unspeakably, but once right, its color is unfading. This school and some of our other Mountain schools have beautiful articles for sale, scarfs, rugs, runners, cover-lids.

The Church News

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CRITICISM

We love to slug slogans. They are as tempting as an uncracked head was to an Irishman with a good shillalagh at Donnybrook Fair. So we gladly take another crack at one that has already been cracked many times but still bobs up to curse humanity and paralyze spiritual progress in America, a slogan that is in part to blame for our perilous self-satisfaction, namely, "Don't knock; just boost." The specious sentimentality that forbids adverse criticism on the ground that it is disloyal and that the supreme virtue in life is loyalty to things as they are, is one of the most dangerous drugs to administer to any organization, community or nation. Yet this sentiment has been beatified, canonized, and enshrined by those who profit thereby, and every loyal American is commanded to lift his finger to his lips and bow down to worship it under pain of being called some very bad names.

How ridiculous it is to say always, "Don't knock; just boost," is seen when it is applied to some of the great events and persons of history. Suppose instead of knocking the block-heads in the English Cabinet, Patrick Henry and his like had heeded the advice of their neighbors to "boost" the government. Or, to take a long leap back through the ages, suppose Socrates had not been "the gadfly of Athens" and had promised never to ask the leather-merchants, and the carpenters, and the smiths, and Alcibiades and Critias and the other rulers, any more disconcerting questions, but had instead formed the "Athens Boosters Club." Or what if our Lord had been approached by a group of influential Jerusalemites with the request that he stop criticizing the Scribes and Pharisees and instead wear a pin on his cloak inscribed with some sentimental slogan? It is inconceivable.

The fact is that had there never been any "knockers" men would still be in the stone age spiritually: the seed of moral growth has often taken root in soil torn up by criticism. Yet that truth is not any justification for making adverse criticism a field-sport, or taking it up as one's occupation in life. It is doubtful whether any man who ever gets real pleasure out of criticizing his fellow-men ought to indulge in it at all. Very likely it pained our Lord to find fault with his contemporaries. It hurts every man who really loves men to differ from them. In criticism, as in everything else, the ideal is what Horace calls the "golden mean"; one must not be a Billiken always smiling, neither must one by a satyr always carping. Habitual fault-finders are as annoying as habitual back-slappers are nauseating. We all are the better for a little criticism, destructive as well as constructive. "Beware when all men speak well of you."

And if we have any principles at all there will be occasions when we cannot praise but must condemn. In such cases it is well to remember St. Paul's advice not only to speak the truth, but to "speak the truth *in love,*" which is a vastly different thing. That will help to rob criticism of its sting.

CHURCH DUES

It is common to hear those who use the envelope system speak of their contributions as "Church Dues." And while it is a mistake to put the Church in the same class as the Country Club or the Lodge, yet the sense of obligation which the word "dues" suggests is one that ought to be emphasized in our Church life as well as in the support of any other organization. If the word "religion" originally meant "binding," then pledges to support the Church should be religious in the sense that they are a binding obligation on those who make them. Recently there has come to our notice the case of a man in one of our Main Line parishes who felt so deeply the binding obligation of his pledge to support the parish that when business reverses prevented him from fulfilling the promise he had made for 1923, he did not seize upon his misfortune as an excuse to relieve him from paying, as he might justly have done, but waited almost two years until his financial condition improved, and, at the end of 1925, brought his 1923 and 1924 envelopes to his rector filled with the money that he had pledged. Such loyalty to one's word is, we are glad to say, not rare among our people. It is that which lifts their giving from the plane of club dues to a holy, sacrificial act of worship.

CURIOSITIES

We are greatly indebted to the rector of the Church of the Holy Apostles for a curious old letter printed elsewhere in our columns. THE CHURCH NEWS would be very happy if others who know of curious or unusual objects in their parishes would send us descriptions or pictures of them for publication. Every parish has its curiosities, animate and inanimate. Who does not enjoy reading in an English book about the absent-minded vicar of a lonely parish in Truro, whose sister had to put a dog-chain around his foot when he went into the chancel and fasten him to the altar rail lest he should forget and go out before the service was over? While, of course, there are no such clergymen

in this Diocese, there must be other objects, unusual, historic or antiquarian, which would interest the readers of THE CHURCH NEWS.

This particular letter which Doctor Toop has sent in must make all Churchmen glad that they are living in 1926 rather than 1826, for few in these days could pass through such a narrow gate. While it is impossible not to admire the earnestness and sincerity of this old rector and the real interest which he exhibits in the spiritual welfare of those in his care, yet one cannot help wondering whether he has not gone too far in laying down such rigid requirements for those who are to be confirmed. To us in these later days he seems stricter than God Himself, and reminds us of a beautiful stanza, which for some unknown reason our hymnologists omitted from Faber's hymn, "There's a wideness in God's mercy":

"But we make God's love too narrow
By false limits of our own,
And we magnify His strictness
With a zeal He would not own."

DIOCESAN TOY ROOM

In the December CHURCH NEWS you probably all read about the Toy Room that was to be something new in connection with our Christmas work for all the Homes, Hospitals and Institutions in the Diocese.

Now we are more than happy to be able to say a very hearty and sincere "thank you" to over 50 Parishes, who, through this Toy Room sent 326 filled stockings and 2516 toys which gave a truly "Merry Christmas" to the boys and girls in 21 Institutions in the Diocese.

Five Parishes sent gifts of money for which we were very grateful, as we were able to buy some special gifts for older boys which were needed, as our Toy Room was filled with things for the younger rather than the older children.

We wish that we could see each boy and girl individually, to thank them, and also the Leaders in the Parishes, for their splendid co-operation in making this Toy Room the great success it was. And YOUR help was especially appreciated when we consider that in so many cases splendid Christmas Boxes had already been sent to the children in the Southern Mountains as well as far off China and Japan.

Read the following letters and see for yourself how much your help meant at Christmas, both in the DIOCESE, the NATION and the WORLD:

From the Diocese: "I am moved, now that the holidays are over, to express to you and to the Committee my most hearty thanks for the perfectly splendid way in which you have managed the collection and the distribution of the Christmas toys used in our Italian, Polish and Roumanian work. The selection has been made, it seems to me, of specially suitable gifts, there has been the most perfect fairness in the distribution, and the work has gone with far less friction than usual.

Yours sincerely,

(Signed) ELLIOT WHITE."

From the World: "Thank you so much for the lovely Christmas boxes just received. They gave me great pleasure in opening and will give greater pleasure tomorrow when I put them into packages for the little folks. Of course they know nothing about them as yet. The gifts are as lovely as they can be and you have no idea of the joy they will bring. Much depends upon the weather whether or not we can take pictures in this dark Chinese house. Weather permitting, we shall do so and you shall receive a set. Rev. T. F. Tseng, my co-worker, joins me in many, many thanks and, though rather late, in best Christmas Greetings.

Very sincerely yours,

(Signed) MABEL SIBSON,
Trinity Church School,
Wuchang, China."

MANY PARISHES EXHIBITING DIOCESAN MOTION PICTURE

More than a score of parishes and parish organizations have engaged the Diocesan Motion picture for exhibition to their people.

During the greater part of January the 5000 feet of film was in general use. It was shown also at the Germantown, North Philadelphia and South Philadelphia Convocations.

The five reels comprising the film is available for use in any parish upon application at the Church House.

The Bishop has placed all arrangements for bookings in charge of Mr. Warnock.

If any parish desires to have the picture see Mr. Warnock at the Church House or telephone for reservation of date, or for any other information.

TRINITY, CRESCENTVILLE, PRESENTED WITH BIBLE

In the fire which destroyed Trinity Chapel, Crescentville, on the night of the First Sunday in Advent last year, the chapel lost everything. Prayer Books, Hymnals, and all the chapel equipment was lost. The Rev. Louis C. Washburn, rector of Old Christ Church, when he heard of the loss, presented the chapel with a Christmas gift of a fine old Bible to take the place of the chapel's Lectern Bible.

The gift contained the inscription: "Trinity Chapel, Crescentville, Pennsylvania, with Christmas greetings from the Rev. Louis C. Washburn, whose predecessors at Old Christ Church were the pioneer missionaries at Oxford, Radnor, Montgomery and Chester."

BISHOP RHINELANDER'S PORTRAIT NOW ON VIEW

The oil portrait of Bishop Rhinelander, which the Standing Committee of the Diocese was directed to obtain under the resolution adopted by the last Diocesan Convention, has been completed and is now at the Academy of Fine Arts, Broad and Cherry Streets, this city, where it will be placed in the Academy's Annual Exhibit during the month of February.

The artist has made a striking picture of the Bishop, sitting, and in his Episcopal vestments. The portrait will be a valuable addition to the Church House, where the portrait is to find a place under the Convention resolution along with all former Bishops of the Diocese.

The Standing Committee selected Mr. Charles Hopkinson, of Boston, to execute the commission of painting Bishop Rhinelander's portrait. Mr. Hopkinson is recognized by connoisseurs as an artist of great ability; and he also has his summer studio where it was convenient for the Bishop's sittings.

Contributions toward the cost of the work have been received by the Committee, who posted on the Bulletin Board of the Church House an invitation to any who may desire to have a share in this gift to the Diocese to communicate with them.

The Church and the Holy Scriptures, IV.

By the Rev. Francis C. Hartshorne, M.A.

[This is the fourth of a series of articles by Mr. Hartshorne, prepared especially for "The Church News." The third appeared in the issue of last month and the others in the preceding issues.—Ed.]

In our last article it was pointed out that what is commonly called the Bible is not really a book at all, but a collection of writings, and, until the times of the Reformation, those writings were always called "The Holy Scriptures," and they are always so called, officially, by our branch of the Church, when mentioned in Prayer Book Offices, or in Constitution and Canons. The inclusion of any book in the collection of Holy Scriptures gives reason for believing that in it will be found some revelation of God's Character, or of His Will and purposes; for God, in divers portions, and in various ways, spoke to them of old through the prophets, and finally, when the fulness of the time was come, to us, through His Son. But when we are reading anywhere in the Bible we should remember that we are reading some particular book of it, and how we shall think about what we are reading depends upon a number of things; for we are not called upon to feel the same way about all the books; for some of them manifestly belong to the category of things said by and for them of old. Last month we took out of the case of books called the Bible, the first volume, which is called Genesis, and we noted that it is like the Apostles' Creed, in that it founds faith in God on the conviction that He is Maker and Ruler of all.

—

But before we go any further into the study of that first book in our library of sacred literature, it will be well to try to come to some conclusion as to how that book came to be written, and for what purpose, for only in that way shall we be able to judge what its contents ought to mean for us.

One theory about the book Genesis and all the first five books, and, until comparatively recent years, almost the only theory about them among Christians, is that they were all written by Moses, the man who is said to have talked with God "face to face," and, who, according to the theory, was supposed to have learned from God the things related in those books which occurred long before his time, and also, presumably, the facts concerning his own death, so that he could write an account of it before he died! It is that idea of Genesis, as a book written by Moses, and containing information given him by God, that makes it so impossible for those who hold it to think that there can be any untrue or inaccurate statements in the Genesis narrative of the creation. To maintain that there are such errors seems to such people like charging God with ignorance, or assuming to know more than God about the universe.

But do we have to think that Moses wrote Genesis, for example, or, if he did, that he obtained his information from God? It is not enough for us that previous generations of Christians believed both, for volumes could be filled with the things they believed, but which will never be believed again, and, as ideas and beliefs are only gradually given up, there will often be as many people still holding to one which is destined to be changed as there are people who have already made the change. Says Hastings' Dictionary of the Bible: "A century ago it was a matter of common belief that the first five books of the Bible were written by Moses. But this belief never rested on anything but tradition, and will not bear examination." It is that tradition, and the belief founded on it, that explains why, in our English Bibles, each of the first five books in the Bible is called, in its heading, a 'Book of Moses.' There is no ancient authority for those headings, and they do not appear in the Hebrew Scriptures, nor in the Septuagint translation of them into Greek. Genesis does not claim to have been written by Moses; nor is it anywhere else stated that Moses wrote it, or that God told Moses the story of Creation, etc.

But if, as we have a right to, we leave Moses out of consideration as the author of Genesis, how shall we account for the book? For light on that question, let us walk up to our case of books, and take down from the section labelled "The New Testament," one of the volumes called "Gospels," the one of which St. Luke is given as the author. Opening that book we will find a sort of preface, in which the author—the only Scripture writer to do so,—tells us just how he came to write the book, and whence he obtained the information which he needed in order to write it.

His preface reads as follows:

"Forasmuch as many have taken in hand to draw up a narrative of those matters which have been fully established among us, even as they delivered them unto us which, from the beginning, were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus ['Gentle Reader'] that thou mightest know the certainty concerning those things wherein thou hast been instructed by word of mouth."

In these words St. Luke frankly admits that what he has written has been altogether "upon information and belief"; but he asserts that most of it was the common belief of Christians, founded on the testimony of eyewitnesses and Apostles, and that the rest was the result of what we would call investigating, but which he describes as "tracing the course of all things accurately from the first." And he also admits that he was but one of "many" who had attempted to do the same thing, but he intimates that he alone went back to the very beginning, and arranged his material in the proper order.

In the Second Epistle of St. Peter that Apostle is represented as saying: "I will endeavor that ye may be able, after my decease, to have these things always in remembrance." An early Church Father tells us that St. Peter, in his later days, was accompanied by St. Mark, and that the latter made notes of what St. Peter used to preach and teach, and possibly the Gospel of St. Mark grew out of those notes, and was what St. Peter had in mind when he wrote about arranging that his converts should have a record of what he had taught them about Christ.

And St. Luke's preface also furnishes us with an explanation of the astonishing similarity between the Gospels of St. Matthew, St. Mark and St. Luke. For those Gospels, as well as that of St. Luke, contain the things which had come to be "fully established" among Christians, the universally recognized and accepted account, which Apostles and others had preached, of the words and actions of Christ. If St. John's Gospel is different it is because he wrote later, and evidently desired to relate things not mentioned in the other Gospels, and because, as he says in his concluding words, he had a definite purpose in mind, namely, to relate words and incidents which would make abundantly clear that "Jesus is the Christ, the Son of God." Some of the things he relates may not have formed part of the ordinary preaching, but they were already known and accepted by Christians, for in the last chapter,—evidently written by someone else, after St. John's death,—are the words: "This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true."

So it all comes to this: that the Gospels contain what had long been known

and believed in the Church, things which, as St. Luke expresses it, had been "fully established" among Christians, and the Gospels were drawn up to make sure that later generations of Christians should be able to have those things always at hand to refresh their memories and to enable them to hold fast the faith that had been delivered to them. Whatever theories may have been held and taught as to Inspiration, it is clear from the Gospels themselves that those writings represent what had long been known and believed in the Church. It is not likely that they contain anything that had not been so known and believed. And for many years, of course, the Church existed without any written Gospels, hearing from living men the things that afterwards were written in the Gospels.

And this knowledge of the origin and nature of the Gospels ought to throw much light upon the origin and nature of such a book as Genesis, for similar conditions produce similar results. Just as the things related in the Gospels had been agreed upon long before any Gospel was written, so, it is reasonable to suppose, the things told in the book Genesis had been believed among the Hebrews long before Genesis was written, and that Genesis, instead of revealing or telling anything new, merely embodied what was already known. And just as there were in circulation among the early Christians many different accounts of Christ's words and actions, out of which four survived, and became part of the collection of Christian writings, so, there are reasons for believing, there were in circulation among the Hebrews, several different accounts of the Creation, the Flood, the history of the Patriarchs and the Exodus from Egypt. At first these independent accounts, like the Gospels, may have been merely oral, handed down by word of mouth, but eventually, like the Gospels, they came to be written. Finally, at a time which can only be guessed at, but probably during or after the Exile, some man or men got these different accounts together, and wove them into one running account which covers the first six books in the Bible.

The method of the compilers seems to have been that of using scissors and paste, as it were. First they put in a section from one account, and then a section from another, which often repeats, in slightly different words, the facts stated in the other section, which results in much repetition and not a few discrepancies. For example, in the story of the sale of Joseph by his brethren, and later, by his purchasers, to Potiphar, it is stated that *Midianites* passed by, whereupon his brethren sold Joseph to the *Ishmaelites,* and then that the *Midianites* sold him to Potiphar, but Potiphar is said to have *bought* him from the *Ishmaelites!* This shows us how mechanically the work of the compilers was done. They evidently had before them two independent accounts of what occurred, in one of which the merchant men who bought and sold Joseph were stated to be Midianites, and in the other the men were described as Ishmaelites. The compilers evidently took first a verse from one account, and then one from the other, letting the resulting repetitions and discrepancies stand. Perhaps they did so intentionally. Both accounts were equally important and authoritative for them, and they would not presume to prefer one to the other, and by selecting verses from each they passed on the tradition just as it had come to them, with this conflict as to who the merchantmen were. We have nearly the same thing in the Gospels. We have three different accounts of a miracle performed by Christ as he was leaving Jericho. St. Matthew says two blind men were healed; St. Mark says there was one, and that his name was Bartimaeus; St. Luke says "a certain blind man." The Christian Church, which accepted and preserved these three accounts was well aware of the above discrepancies, but, like the compilers of Genesis, would not presume to do anything to remove them, for that would have been to have preferred one account to the other, or others.

It is conceivable that the three Gospels of St. Matthew, St. Mark and St. Luke, which have long been called the Synoptic Gospels, because they can be placed side by side in parallel columns, could have been combined into one Gospel. It is not worth while to speculate on the considerations which may have operated to prevent its being done; but it is worth while to point out that it is matter for rejoicing that it was not done. For as they stand, the several Gospels, —even the Synoptics,—have each their individuality. This has long been recognized by the Church, which has assigned to the Evangelists certain symbols, which usually accompany their pictures in paintings and windows, the Lion, for St. Mark, because his Gospel emphasizes the Kingship of Christ; the Ox for St. Luke, because his brings out the sacrificial character of Christ's life and death; and the angel of Prophecy for St. Matthew, because his Gospel points out how Christ was the fulfilment of Old Testament prophecies; and the Eagle for St. John, because of his visions in the book of Revelation.

In the early books of the Old Testament this element of individuality and independent viewpoint is somewhat lost because the compilers wove the original accounts together. But they were so careful not to change anything in the portions they used, and they often used such long and continuous portions of each existing narrative that it is possible to "unscramble the eggs" to a very considerable degree; certainly enough to get from each earlier narrative its characteristic thoughts about God and man, the two presenting two different conceptions of God, and of man's duty, which run through a large part of the whole Old Testament. Those two views come out in the first two chapters of Genesis, as we hope to show next month.

But before we leave the subject of the manner in which the books of the Bible, or some of them, came to be what they are, consideration should be given to the effect of what has been said upon our idea of the inspiration of the Scriptures. If what has been said is correct, it is evident that the importance of the men who actually did the writing of the books of the Old or New Testament is much less than that which has usually been assigned to them, for many of them, like St. Luke, evidently contributed nothing of their own thought, but merely put in writing what had long been believed by those among whom and for whom they wrote. And if they *contributed* nothing beyond the intelligent arrangement of material which they found to hand, we cannot think of God as having *revealed* anything through them. Manifestly that means a change in our idea of the work of the Holy Spirit in connection with the Holy Scriptures. What place is left for His work? The answer is that an infinitely wider and more important place and field is left for the work of the Holy Spirit than is the case with the former idea of Inspiration, although a different one. We believe that—

> "Through the ages, one unceasing purpose runs,
> And the thoughts of men are widened, with the process of the suns."

And Christians believe that that widening, especially of men's thoughts about God, is the work of the Holy Spirit. It was among the Hebrews that knowledge of God and His will made the greatest progress in olden times, and of that progress the Old Testament Scriptures are the record. Not that those Scriptures themselves, or their writers, furnished men with increasing knowledge of God, but that they contain the record of that increasing knowledge in their accounts of the thoughts and beliefs of men in the various periods in which they were written. The work of the Holy Spirit throughout the ages covered by the books of the Bible has been something infinitely wider and more wonderful than that of inspiring a few dozen men to write books; it has been

De Profundis—*A Meditation for Lent*

By the Rev. A. L. Urban

In Hall Caine's "Manxman" two lads stand on the seashore. One says to the other, "The sea is calling me," and the other answers, "The sea is calling me." It is the challenge of the sea to those lads on the shore. The lads cannot but hear, for they belong to the sea. The salt of the sea is in their veins, the song of the sailor on their lips.

Out of the wide sea of being comes to every soul the challenge of the spiritual. It arrests us. We cannot but hear, for we *belong.* The boundless deep from which we came calls to the deep within us, "Deep calleth unto deep."

There is a deep within to which deep calls. We are in a world of mystery, mystery without, and mystery within. We look upon a wide sea as into thick darkness. Dark clouds of doubt hang low over life. For many there seems no clue to the ever-deepening mystery. For them it is spiritual tragedy, for the doubt of the time touches the whole substance of life. The mind rocks as it realizes the deeps on deeps on which the world has been built. And deep calls unto deep, for there is a deep within that answers to the deep without. There is a sense of eternity, of infinitude felt within ourselves. There is a beyond, not only outside of us, and above us, but a beyond within us. God has set eternity in the heart of man.

God? We cannot divest ourselves of the thought of God. The feeling of Him is below the deepest deep of thought. Deep as is the mystery, there is a sense of something spiritual and eternal.

There is a deep to which deep calls. There are deeps and lower deeps—deeps of thought, deeps of fear, deeps of pain and sorrow and still deeper deeps of thought. The lower deeps are reached when the soul sinks into fathomless brooding thought. Then De Profundis. Eternity calls to eternity across time.

The sea called the lads on the shore, and the lads heard the call because they belonged to the sea. Do we belong to that boundless deep whence we came? Is it the call of God because to Him we belong? Is our true life to be found in a divine adventure of faith? That is the challenge of Christianity to man, and at his best man recognizes the call. He *belongs.* It is true, man is not always at his best. He may turn his face back toward the jungle. There is "the underworld of the mind," with underworld filth and garbage. We know what deeps of lustful sin and shame, what hate and cruelty man is capable of, and the challenge of life is nowhere written in characters so glaring as on the human breast. It is the sharp challenge of the *"ought."* What is the answer from out the deep of the soul? That sets the face toward heaven or back toward the jungle, for it determines our philosophy of life.

Where do we *belong?* It is *the* question for modern man. The materialisms of life weigh heavily, and may still the Voice out of eternity, but the call persists. Deep ever calls to deep. Sometime the man gets a look into the deep within, and finds darkness there. Then De Profundis. Out of the soul's sense of sin and the cry for peace, out of the pain of life and the confession of doubt may be the answer of deep to deep.

We face the question in the solemn appeal of Lent. There will be open churches everywhere. There will be much preaching, and great congregations to hear. The one question for each one of us is, *do we belong?* What will be our acknowledgment of it?

From out the deep of God's judgments comes the challenge to conscience. From out of the deep of the Heart of God comes the challenge of faith. That is the challenge of the Christ. If man will hear, if the world will hear, then

"That which drew from out the boundless deep
Turns home again."

---

that of developing in the minds of men those fuller ideas of God of which those books are the evidence.

To illustrate this point, let us take down the book called "Acts of the Apostles," and read the account of the great council of Christian leaders held in Jerusalem to decide whether or not Gentile converts to Christianity should be compelled to keep the Law of Moses. It was a very important question, and if it had been decided wrongly it would have greatly impeded the work of St. Paul and perhaps have split the Church in two. There was much discussion, but, as we may believe, the influence of the Holy Spirit enabled a right decision to be reached. St. Luke tells us all about it, and it is very interesting, but there is not much reason for supposing that we would have lost anything of importance if he had not told us. But it would have made a great difference if the Holy Spirit had not guided the Council. The work of the Holy Spirit was in influencing the men of the Council to a right judgment, rather than in seeing that St. Luke reported the meeting.

And, going back to Genesis, take the first words; "in the beginning God created the heaven and the earth." If all those words meant to us was that God had somehow "inspired" some man to write them there, they would not mean very much. But if we look at them as stating that something had become established at the time they were written, they stand for a tremendous accomplishment of God during the centuries preceding. For the words express pure Monotheism,—the conviction that there is but one God in all the universe. The Old Testament Scriptures show that while that was often the conviction of leading religious men among the Hebrews, the mass of the people were a long while coming to it. All the centuries before the Exile the people were continually, as the prophets lament, "going after other gods," and it was only after the hard discipline of the Captivity and the sifting process of the return that such tendencies ceased, and Monotheism became "fully established" among the people. It is that accomplishment of God among men that the first words of Genesis indicate, and thus the words, rather than revealing Monotheism, record the final establishment of it. And so the first words of the Bible, when looked at as mirroring the thought of the times in which they were written, mark a most important milestone of progress in the development of the knowledge of God.

A Preparation for Confirmation – Many Years Ago

[*Through the interest and courtesy of the Rev. George H. Toop, rector of Holy Apostles Parish,* THE CHURCH NEWS *is able to publish a copy of a letter sent to the members of a class being prepared for Confirmation by the Rev. J. A. Clark, the second rector of Old St. Andrew's Church. Dr. Clark served as rector of Old St. Andrew's in Eighth street near Spruce, Phila., from September, 1835, to February, 1843, when failing health compelled him to resign. His death followed some months later.*—ED.]

—

As you are about to make a profession of religion, I am exceedingly anxious that both you and myself should be satisfied on some points of importance; and in order that this may be done, will you do me the favor to meditate on the following questions, and give me your views in writing?

I have two great objects in view. One is, that I may be satisfied as to the correctness of your sentiments—and the other, that should I at any subsequent period, as a faithful pastor, be obliged to remind you of any departure from the line of duty and of love, I may have the advantage of placing before you, your own deliberate conclusions, when you joined yourself to the Lord in the bonds of a covenant which ought never to be forgotten.

Read these questions—pray over them—compare them with the word of God: and let the answers be given seriously, deliberately, according to the dictates of conscience, and as in the presence of the Searcher of hearts. This is one of the most solemn periods of your life, and you must act with eternity in view. Take two copies of your answers, written both in precisely the same words—keep one for your own satisfaction—read it at stated periods by yourself, and with prayer. It would be well to do this as often as once a week. Give the other copy into my hands—it is for my private satisfaction, as the pastor set over you in the Lord; and responsible for the manner in which I discharge my duty to you. May the Lord direct you and keep you in His grace, and finally present you faultless before the presence of his glory with exceeding joy.

1. Do you acknowledge and feel yourself to be a sinner justly condemned before God, and that you must certainly perish but for His mercy through the redemption which is in Christ Jesus?

2. Do you acknowledge the necessity of repentance—and what good reasons have you to suppose that you have repented of your sins?

3. Do you acknowledge the necessity of a change of heart, or a new birth unto righteousness—and what reasons have you to suppose that you have experienced that change, and are the subject of that new birth?

4. Do you look upon the Lord Jesus Christ as a divine Saviour, who took our nature upon him and died on the cross, as an all-sufficient sacrifice for the sins of the world?

5. As a sinner before God, do you feel utterably unable to save yourself—and do you rest all your hopes of pardon and acceptance on the Lord Jesus Christ?

6. Do you believe in the Holy Spirit as the Sanctifier, the Guide and Comforter of the people of God—and do you think that you are capable, without His influence, to turn yourself to the service of God?

7. Do you believe the Bible to be the word of God, and take it as your rule of faith and duty? And do you consider it a privilege and pleasure daily to read a portion of it, and "pray to your Father Who seeth in secret?"

8. Have you read the questions contained in the baptismal service of the Church—and can you sincerely give the answers therein contained?

9. Do you believe that you are bound to give up your heart and life to the service of God?

10. Do you believe it your solemn duty to make a public profession of religion—and do you feel that it will be incumbent upon you to maintain a consistent profession?

11. Are you living in the wilful omission of any known duty? And are you in charity with all men?

12. What is your candid opinion as to the nature of what are called the amusements of the world, such as theatres, balls, games of chance, etc.?

13. Is it your opinion that you could, with any kind of consistency, engage in these things?

14. Do you love any of these things now?

15. Should you be led astray in relation to these things, what do you think ought to be your own opinion of your spiritual state? And what do you think ought to be the conduct of your pastor towards you?

16. Do you esteem Sunday travelling and visiting (except in case of necessity and mercy) to be inconsistent with Christian profession?

17. If you are the head of a family, do you deem it a duty to have regular daily family worship—do you perform this duty, and are you resolved to persevere in it?

18. Do you think that you ought to be much engaged in advancing the Lord's cause by every lawful means?

19. Do you feel steadfastly resolved by the help of God to "live as becometh the Gospel"—to do all the good you can, and "continue Christ's faithful soldier and servant unto your life's end"?

20. Are you willing and desirous that whenever you deviate from the path of duty, your Pastor should faithfully reprove and admonish you?

21. Have you read what is said in the last question and answer of the Church Catechism, about the qualifications required in those who come to the Lord's Supper—and do you sincerely think that you possess them?

22. Have you prayed over these questions, and have you answered them sincerely, and in the fear of God? "Be not deceived—God is not mocked."

Let your answers be full and explicit—what I want is, to ascertain the state of your mind as to the things of religion. I shall then know how to adapt my Christian instruction to your case. If on any point you are in doubt, come to me; gladly will I seek to direct you in anything which concerns your eternal peace, and pray with you and for you. Let your answers be written on a separate sheet of paper, and let the number affixed to your answers correspond carefully with the questions. Return one copy of your answers to me with your signature affixed—retain the other to read over frequently, that you may keep in lively remembrance the solemn engagements into which you have entered with the Lord and His Church.

That you may continue a faithful member of the Church of Christ, and grow in grace more and more till you enter into the Lord's heavenly kingdom, is the fervent prayer of

Your affectionate Pastor,

J. A. CLARK.

P. S. After admission into the Church, your name will be enrolled as a communicant on the Parish Books, and you will be annually reported as a member of this Church, until your decease, unless your connection with it should be previously dissolved, either by an act of discipline, or by taking a letter of dismission to some other Parish

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IN THE LIGHTER VEIN

Window cleaners aren't the only ones whose occupation is hazardous. We read recently of a magazine editor who dropped eleven stories into a wastebasket.—*Judge.*

He had been looking over the Christmas cards on the counter for some time when the saleswoman suggested: "Here's a lovely sentiment: 'To the Only Girl I Ever Loved.'"

"That's fine," he said, brightening. "I'll take five—no, six of those, please."
—*Exchange.*

CONFIRMATION APPOINTMENTS FOR FEBRUARY

The Rt. Rev. Arthur W. Moulton, Missionary Bishop of Utah, comes to the Diocese this month to assist Bishop Garland in taking Confirmations until the Sunday after Easter. Bishop Du Moulin, who took several Confirmations last month, will also officiate at one this month. The schedule of Confirmation appointments for the month follows:

February 7.—Sexagesima.

A. M.—Phila., Trinity, Oxford—Bishop Moulton.
P. M.—Phila., Trinity, Crescentville—Bishop Moulton.
Evg.—Phila., Zion—Bishop Moulton.

February 9.—Tuesday.

Evg.—Phila., Christ, Franklinville—Bishop Moulton.

February 10.—Wednesday.

Evg.—Phila., Advocate—Bishop Moulton.

February 11.—Thursday.

Evg.—Phila., St. Bartholomew—Bishop Moulton.

February 14.—Quinquagesima.

A. M.—Norristown, St. John—Bishop Garland.
A. M.—Phila., All Saints, Moyamensing—Bishop Moulton.
P. M.—Phila., Crucifixion—Bishop Moulton.
Evg.—Phila., St. James—Bishop Garland.
Evg.—Ardmore, St. Mary—Bishop Moulton.

February 17.—Ash Wednesday.

Evg.—Wyncote, All Hallows—Bishop Garland.
Evg.—Phila., St. Monica—Bishop Moulton.

February 18.—Thursday.

Evg.—Phila., St. Michael and All Angels—Bishop Garland.
Evg.—Phila., St. Matthews—Bishop Moulton.

February 19.—Friday.

Evg.—Phila., St. Paul Memorial—Bishop Garland.
Evg.—Phila., St. Simeon—Bishop Moulton.

February 21.—I Sunday in Lent.

A. M.—Phila, Good Shepherd, Kensington—Bishop Garland
A. M.—Phila., St. Bartholomew, Wissinoming—Bishop Moulton.
P. M.—Phila., Annunciation—Bishop Moulton.
Evg.—Phila., Holy Trinity Chapel—Bishop Garland.
Evg.—Phila., St. Luke, Bustleton—Bishop Moulton.

February 23.—Tuesday.

Evg.—Phila., St. Thomas—Bishop Moulton.

February 24.—St. Matthias (Wednesday).

Evg.—Phila., St. Mary Chapel—Bishop Garland.
Evg.—Phila., St. Mary, Hamilton Village—Bishop Moulton.

February 25.—Thursday.

Evg.—Phila., Holy Communion Chapel—Bishop Garland.
Evg.—Phila., St. George, Venango—Bishop Moulton.

February 26.—Friday.

Evg.—Phila., St. John the Divine—Bishop Garland.
Evg.—Phila., St. George, Richmond—Bishop Moulton.

February 28.—II Sunday in Lent.

A. M.—Phila., St. James, Hestonville—Bishop Garland.
A. M.—Phila., Epiphany, Sherwood—Bishop Moulton.
P. M.—Phila., Gloria Dei—Bishop Moulton.
Evg.—Phila., St. George, West—Bishop Garland.
Evg.—Phila., St. James, Kingsessing—Bishop Moulton.
Evg.—Phila., St. Luke, Kensington—Bishop Du Moulin.

CONFIRMATIONS, DEC. 23, 1925, TO JAN. 24, 1926, INCLUSIVE

Dec. 27	St. James, Bristol	8
Dec. 27	Emmanuel, Holmesburg	9
Jan. 3	All Saints, Torresdale	25
Jan. 3	Redeemer, Andalusia	13
Jan. 6	St. Paul, Aramingo	20
Jan. 7	Old St. Peter's (by Bishop Davies)	2
Jan. 8	St. John Free	29
Jan. 10	St. Nathanael	19
Jan. 10	Good Shepherd, Germantown	11
Jan. 10	St. Clement	12
Jan. 13	St. Gabriel	27
Jan. 15	Messiah, Port Richmond	2
Jan. 17	Holy Innocents, Tacony	28*
Jan. 17	St. Augustine	37
Jan. 20	Church House Chapel, Sleighton Farms	3
Jan. 20	St. Ambrose	34
Jan. 22	St. Michael, Germantown	26
Jan. 24	House of Prayer	14
Jan. 24	St. Michael Chapel	10

*1 received.

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying. —*Flavel.*

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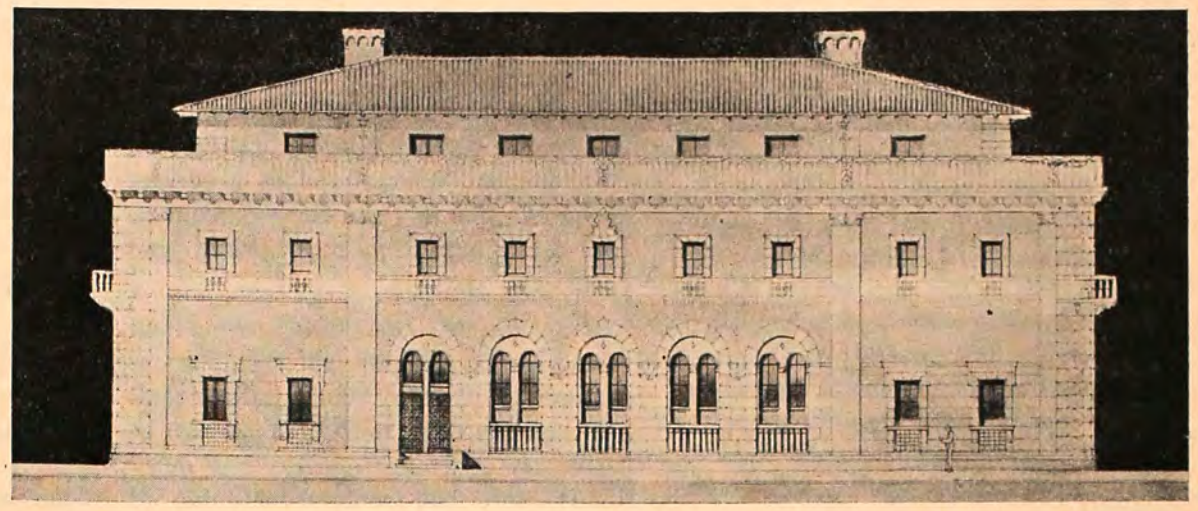

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the Heart of the Campus at the University of Pennsylvania. It will house

MEMORIAL HALL

—a permanent tribute to all Pennsylvania men who have given their lives in the service of humanity

THE NEW CHRISTIAN ASSOCIATION BUILDING

Not only our entire Diocese, but the college world throughout the country is looking with interest upon the new building to be erected at Thirty-sixth and Locust Streets as the new home of the Christian Association of the University of Pennsylvania, for ever since 1860 a definite program for religious and social service work among the students has been carried out by our University Christian Association.

In recent years the Christian Association has taken the lead among the colleges in the country in thoroughly organizing the work into an Inter-church Federation. Six communions are represented by their ministers who act as Secretaries of the Association, four other men and one woman give their entire time to carrying out its projects. The Association has an annual budget of $25,000 a year and represents what has been termed by an Educational Committee, the Chairman of which was Professor Kent of Yale, appointed to study college religious work last year, one of the two oustanding and highly developed policies to cultivate faith among students.

In this whole undertaking, which reaches throughout the entire student body of the campus churches of the vicinity, University Settlement House and the foreign Medical Missionary work in China, the Episcopal Church has had a central place. Our Chaplain, the Rev. John R. Hart, Jr., was the first of the Church representatives and for two years after his graduation was known as the Church Secretary for all denominations. As the new men have come on the Staff, Mr. Hart has greeted them and assisted in the training of the men to do this Christian Association work, has carried on two of the most important divisions, namely, the Religious Education and Vocational Guidance programs, while at the same time initiating and developing the Episcopal Church work in the Chapel of the Transfiguration, the only student-governed church in the country where a thorough going schedule of church life and activities is carried on. Finally, a certain completion given to this work was the advent of the Campus Community Center, where on the first floor of the building a large social service work is carried on for the boys and girls of the neighborhood under the direction of Mrs. Harriot Hall, assisted by forty students.

It is most important, therefore, that our Church maintain its leadership in this work and do its full share for the new building campaign. The $750,000, which has been requested, is needed for the building itself, the endowment and running expenses for the next three years. Bishop Garland has had the heartiest co-operation from eminent laymen of our Church, among them: Mr. Benjamin West Frazier, Mr. William A. Lippincott, Jr., Mr. J. Barton Townsend, Mr. Henry H. Bonnell, Mr. Benjamin Ludlow, Jr., Mr. Edward Bendere, Mr. Reynolds D. Brown, and we therefore expect all of our people to heartily endorse, contribute and give of their wisdom and thought to this tremendously important religious work in the heart of one of America's greatest universities.

CHURCH STUDENTS GUESTS OF 'VARSITY COMMITTEE

On Wednesday evening, January 13th, at the Hotel Rittenhouse, the University Committee gave its annual dinner to the Episcopal Church students of the University of Pennsylvania. It proved to be the most successful and enjoyable of these dinners. The principal speaker was the new rector of St. Paul's, Overbrook, Dr. Joseph Fort Newton, and with great power he showed his vast experience with student life and interpreted the religious situation on our college campuses today with the utmost clarity.

Bishop Garland welcomed the students in his usual democratic and friendly manner and evidenced the great interest that he has for all the work that our Church is doing at the University of Pennsylvania, and made an unusually strong impression on the two hundred students who were assembled. The Bishop spoke in particular of the work being done to raise $750,000 for the Christian Association building.

Howard T. (Zip) Long, 'Varsity baseball captain, who is Chairman of the Vestry this year at the Chapel of the Transfiguration, presided and handled the program with great ability. The new Adviser of Women, Miss H. Jean Crawford, who has already affiliated herself with the Chapel of the Transfiguration, spoke very interestingly of what she

hopes to do for the Church at the University, and Miss Dorothy Elcome, the Y. W. C. A. Secretary, spoke of the importance of the general Christian Association work on the University campus.

Mr. Benjamin West Frazier, the Chairman of the Board of Directors of the Christian Association and one of our leading laymen, succinctly outlined the great financial campaign of the Christian Association to put the new building at Thirty-sixth and Market Streets. Mr. Frazier, himself, is the general Chairman of the campaign and asked all of our students to co-operate.

Mr. William A. Lippincott, Jr., Chairman of the Bishop's Committee for the support of our Church work at the University, gave an interesting talk on the privilege of being intimately in contact with student life and what it has meant to him personally to have the privilege and responsibility of assisting in the ever-increasing program which our Church has developed during the last few years.

The Rev. "Jack" Hart, Chaplain in charge of our Church work at the University, expressed his appreciation to the students and to all Church people who have so loyally assisted him in his work, and pointed out that in our work among University students the Church is making sure progress.

LOCAL BROTHERHOOD ASKS ALL MEN TO THIS SERVICE WASHINGTON'S BIRTHDAY

As has been the custom for the past few years, the Local Assembly of the Brotherhood of St. Andrew will hold a Corporate Communion on Washington's Birthday at Christ Church, Second above Market Streets. This will take place at 8 A. M. and will be followed immediately by a breakfast in the Neighborhood House, which adjoins the Church. At this breakfast the Rev. Robert J. McFetridge, rector of the Church of the Redemption, will give a short informal talk.

Inasmuch as this is the Sesqui-Centennial year, the Local Assembly is very anxious to secure as large an attendance as possible, and especially calls attention to the fact that the meeting is not limited to members of the Brotherhood, but that the men and boys of the Church generally are cordially invited to be present. The exact cost of the breakfast has not as yet been ascertained, but will be in the neighborhood of 75 cents. It is expected that Dr. Louis C. Washburn, of Christ Church, will be the Celebrant.

If you did not hear a good sermon in church last Sunday, just remember that there is something else in church besides the sermon.

Our Work at the Pennsylvania State College

How to Provide for It

By the Rev. E. M. Frear

Everyone knows the potential influence and leadership that is latent in the young manhood and womanhood of a student group like that at Penn State—resources for the Church to appropriate and develop.

The churches generally throughout Pennsylvania recognize their unique opportunity. They see that it is business-like economy to establish a strong working center at State College. The question is, How shall we go about doing it?

At the outset let us admit frankly that our parishes already have many things that they wish to accomplish. Yet here is something that we dare not leave undone. "If any provideth not for his own, he hath denied the faith." The Church must take care of these youth because they are the children of the Church.

There is only one answer to the question, How shall we move to do it? That answer is: We must all move together. It ought not to be a difficult, and certainly not an impossible task for the Episcopal Church in the Commonwealth of Pennsylvania to provide for a legitimate expenditure of this character. The Bishops and many active Church workers throughout the state have recognized the principle of state-wide co-operation. Such united effort is one way in which the historic Church in Pennsylvania can maintain the state-wide unity which it had in the days of Bishop White. The Rev. E. M. Frear holds letters which were signed in earlier days by all the Bishops —Alexander Mackay-Smith, Cortlandt Whitehead, Rogers Israel, Philip M. Rhinelander as well as by the present Bishops,—all heartily approving the work of the Church at the Pennsylvania State College as the joint responsibility and the co-operative task of the Church throughout the state.

Unfortunately the World War upset all earlier plans. Since then, the methods of Church finances have changed, requiring a wholly new type of organized effort. The plan outlined herewith is now moving forward toward completion. An Interdiocesan Building Committee, with the Rt. Rev. Ethelbert Talbot as chairman, has drawn up a plan and a program. They have secured an estimate of costs, and have sought and obtained authorization to proceed in a state-wide campaign to raise the required sum, $160,000. With this amount they plan to provide both a suitable House of Worship and a Parish House with social rooms for present and future student activities. This Interdiocesan Committee, in co-operation with the respective Bishops of this Diocese, is now engaged in enlisting four volunteer organizations, one to operate effectively in each Diocese, each with a Diocesan chairman and with a leader in every parish.

Detailed information will be disseminated everywhere. During February the campaign itself should go into full operation. Then, if every loyal and alert Churchman will co-operate in prayer, in work and in giving, it should soon be possible to have here an equipment of which we need not be ashamed, and which will invite the interest and attention of all comers; buildings to work with in a student community where every other interest makes a lively bid for the time, attention and activity of our Church boys and girls; buildings that will give material proof to our youth that this Church of ours will not lag behind the secular interests in appealing to their loyalty and allegiance, and in providing for their welfare. At State College the Church must step forward and claim its own.

It is encouraging to note that the Diocese of Pennsylvania has already taken the initiative in support of this Church building enterprise by sending official assurance to the Interdiocesan Committee that it will undertake to raise its quota as one of its diocesan interests and without the help of the General Committee.

Men and women of Pennsylvania, in view of this rare opportunity, in behalf of an unusually constructive work, with the united support of the five Dioceses, the members of the Church in Pennsylvania are asked to respond according to their ability. Assume your responsibility; take advantage of your privilege; contribute your share in making strong and vigorous this student congregation which lives in the very heart of our state. Your gift will in turn react with renewed life and power upon those parishes throughout the state where the Church graduates of the Pennsylvania State College shall hereafter make their homes.

"I once loved a girl that made a fool out of me."

"What a lasting impression some girls make."—*The Simpsonian.*

Contrition closes the eyes towards other's sins and opens them upon one's own.—*Maturin.*

SIXTY BROTHERHOOD MEN TO SPEAK IN PARISHES

To acquaint the people of the parishes generally with the work of the Brotherhood, and particularly to increase interest in the extension of the movement for the devolpment of Family Devotions in the home, the Pennsylvania Diocesan Assembly of the Brotherhood has planned an extensive effort.

Parishes in each Convocation have been asked to permit a committee of three Brotherhood men to have a service during Lent—either Wednesday or Sunday evening or any other time which may better fit local conveniences.

Twenty teams of Brotherhood men are being organized. Each team will hold a service every other week during Lent in a different parish, and, if the aim is attained, sixty parishes will be visited.

The general subject, which will be presented, is "Our Community—Christian or Pagan." Two members of the committee will deliver short addresses on different phases of this subject, and, where local parish customs permit it to be done, the third member will read the service.

Bishop Garland has given his hearty endorsement to the plan, and acceptances have been received from a goodly number of the following men who have been asked to serve as members of the committees:

Alfred Arnold, Rodney T. Bonsall, Edward H. Bonsall, Charles E. Beury, Hugh E. Bellas, August Belmont, J. Elliott Bell, W. P. Barba, Reynolds Brown, R. W. Baile, F. W. Burgess, Charles Cain, Dr. J. D. Compton, F. P. Coggeshall, Henry P. Connor, Bertram L. Caine, P. F. Coleman, J. S. Dunstan, Joseph DeCray, Horace Fortesque, P. H. Granger, E. H. Gillin, A. E. Hurst, Lee Harris, W. B. Hughes, J. L. Hayes, S. M. Hazlett, H. E. Hodgson, J. C. Hornblower, J. W. Irwin, J. B. Jones, C. H. Jackson, W. M. Kalmey, C. K. Klink, J. W. Kingsbury, F. H. Longshore, E. R. Longstreth, John Lord, Jr., H. Long, J. B. Lear, H. O. Merrill, S. M. Meehan, B. A. Mitchell, R. J. McCarthy, E. B. McCarthy, Thomas McIlhenny, Archibald Norman, H. S. Opdyke, J. Lee Patton, H. W. Powell, A. H. Pancoast, G. H. Randall, Alfred Rust, C. M. Reid, R. B. Reed, D. Rankin, L. B. Runk, L. C. Smith, Lee Sowden, B. W. Sterling, C. W. Speiss, H. M. Tetlow, E. T. Tobin, R. W. Taylor, Alex. Williamson, D. H. Williams, G. W. Wilkins, Dr. J. Wilkinson, John Young and F. O. Zesinger.

"Earning makes an industrious man; spending, a well furnished man; saving, a prepared man; giving, a blessed man."

Seamen's Church Institute

Mr. Alexander Van Rensselaer presided at the Sixth Annual Meeting of the Seamen's Church Institute, January 18th, which was held for the first time in the auditorium of the new building of the Institute. In his annual address, the President said that despite the increased capacity provided by the new building there were times when men were turned away at night because of inadequate accommodations. He also called attention to some of the outstanding facts of the work since it was opened in the old building on the present site, November 1, 1920. During the period of five years and two months, 211,717 lodgings have been registered. Total attendance at the Recreation Rooms of the Institute is estimated at over 522,000. Nearly $100,000 has been deposited by seamen out of their wages for safekeeping in this period; 18,583 men have secured employment through the good offices of the Institute and 12,285 individuals have been administered to in various forms of relief.

One of the most gratifying items has been the fact that over 2500 men have made repayments approximating $10,000 on account of small loans, showing their appreciation. One man recently came all the way from New York to pay a bill of $20, that being the nearest port to the Institute that he had arrived at in over three years' time.

Mr. Van Rensselaer stated that it was most important for the Institute to raise an additional sum of money so as to complete the fourth and fifth floors of the new building. He stated that at least $60,000 would be needed this year for that purpose and called upon the friends of the Institute to make that possible.

Mrs. Ellis Jackson, representing the thirteen Auxiliaries of the Institute with a combined membership of over 1500, at once pledged $15,000 in the name of the Auxiliaries to provide the dormitory on the fifth floor of the new building.

The following officers were re-elected:

President, Alexander Van Rensselaer.

Vice-Presidents—Mrs. John A. Brown, Jr., Mrs. Alexander Van Rensselaer, Wm. P. Barba, W. W. Frazier, Jr., John Gribbel, Alba B. Johnson, Col. John S. Muckle.

Honorary Vice-Presidents:

METHODISTS—Bishop Joseph F. Berry, Rev. Frank P. Parkin, Rev. J. S. Ladd Thomas.

BAPTISTS—Rev. Arthur C. Baldwin, Rev. Groves W. Drew.

PROTESTANT EPISCOPAL—Rev. Louis C. Washburn.

FEDERATION OF CHURCHES—Rev. Floyd W. Tomkins, President ex-officio; Rev. E. A. E. Palmquist, Secretary- ex-officio.

LUTHERAN—Rev. J. Henry Harms, Rev. Edwin H. Delk.

REFORMED—Rev. Paul S. Leinbach.

UNITARIAN—Rev. Frederick R. Griffin.

Also the following staff members: Superintendent and Chaplain — Rev. Percy R. Stockman; Manager—Leonard McMaster; Assistant Chaplain—Rev. O. M. Tressler.

New members elected to the Board of Managers to serve for three years: Livingston L. Biddle, Daniel L. Hutchinson, Jr., Gilbert Mather, Roland L. Taylor.

Melville G. Baker was elected to fill a vacancy occasioned by the death of Walter F. Ballinger, architect of the building and a member of the Board of Managers.

Contributions received during the past year applying to the Building Fund included the following:

$5000, Sydney P. Clark; also Mrs. Theodore W. Cramp, in memory of her husband, Theodore W. Cramp; $2500, Mr. and Mrs. Edward Walter Clark; $1500, Sun Oil Company; $1200, A. J. Drexel Paul; $1000, Charles H. Woodward; $1000, Charles H. Woodward, in memory of his brother, Henry Howard Houston Woodward; $1000, Mrs. Carol S. Tyson; also contributions of $1000 for Memorial rooms from Augustine Thwaites for a room in memory of Rt. Rev. George W. Doane, formerly Bishop of New Jersey; Mrs. Stanley G. Flagg, Jr., for a room in memory of her father, Jas. Hamilton Windrim; Mrs. Howard C. Higgins, for a room in memory of Howard C. Higgins, formerly District Manager of the Emergency Fleet Corporation Shipping Board; $3000 from the Junior Club Auxiliary, for the Apprentice Boys' Room in the Institute; $1000 from Harry A. Berwind, for a room in memory of his brother, Charles F. Berwind; $1000 from the First Methodist Church of Germantown and the Ballinger Company jointly, for a room in memory of Walter F. Ballinger; the LeBoutillier Family through Mrs. Roberts LeBoutillier, $1000, in memory of Charles LeBoutillier; Mr. and Mrs. Tolbert N. Richardson, $1000, for a room in memory of Thomas Peter deQuarter Richardson. Several other rooms were pledged during the year and contributions made to be mentioned later. Many other designated gifts were received through the Auxiliaries of the Institute.

The Wayne Auxiliary, through Mrs. A. A. Parker, Chairman, announced a contribution of $1000 for a room, to be given in the name of Stephen Girard, who liked to be known as Mariner and Merchant and whose favorite charity during his lifetime was a home for mariners and widows and dependents.

Also an anonymous gift of $5000 for the building fund was announced.

The Woman's Auxiliary Department

Edited by CLARA M. BREED

As the Twig is Bent

'Tis education forms the common mind, just as the twig is bent, the trees incline.

While the year of 1926 is young, may it not be worth the while to urge on all who read our Diocesan paper, to find out how many of our parish members take and read a weekly church paper, where they may hear of what is being done in other Dioceses?

Every member of a club is generally interested in the bulletin of that club and how many make the church as important to them as their clubs.

Our papers, *The Living Church, Churchman, Southern Churchman, Witness,* and others will give us many sides to the questions before the Church at large, and as loyal Churchwomen we *should be informed.* To quote one of these weeklies, "No American religious paper pays its way today, and *our Church* is far down the line. Our Methodist friends subscribe to their Church papers, one out of thirteen. *We* subscribe one out of forty-four! Could not those of us who ar blessed with this world's goods subscribe to a Churc paper for *some* friend who would like to be kept i touch with the general news but feels she cannot affor to pay for a Church paper? Our Church Periodica Club helps out here, but the circulation of our weeklie should be *large.* The weekly papers have considere the problem of consolidation and no doubt (to quot again) the editors have a fellow-feeling for the littl girl in the swing with two others who remarked "I two of us would get out there would be more roo for me."

There is a place for *all* our papers with the differen views on churchmanship. They are full of interest an keep pace with the times. Publicity means a good dea in this day. Let our Woman's Auxiliary increase th circulation of our papers and not forget THE CHURC NEWS OF THE DIOCESE OF PENNSYLVANIA.

ANNUAL MEETING AND TEA OF WOMAN'S AUXILIARY

This past month has brought changes in the Church House. We welcomed our new officers in the Woman's Auxiliary, who assumed their duties after the Annual Meeting on Wednesday, January 13th; Mrs. George Woodward, our new President; Mrs. John E. Hill, our new Educational Secretary; Mrs. Harry F. Baker, our new United Thank Offering Treasurer, and Miss Anna Dickson as head of the Supply Bureau.

Rotation of office is considered a healthy proceeding, and has its advantages, but with deepest regret at losing them we pay tribute to these most faithful officers who have served the Auxiliary so intelligently, so willingly and so devotedly; Mrs. J. Alison Scott, Mrs. Pilsbry (whose death last winter left us wondering who could be found to take her place), Mrs. John P. Hollingsworth, our enthusiastic and energetic Treasurer of the United Thank Offering, and Mrs. Albert Lucas, who has made the Supply Bureau what it now is in efficiency.

At the Annual Meeting held in Holy Trinity Parish House January 13th, Mrs. Scott opened the meeting with prayers and a word of welcome to the new officers. Reports from Mrs. George, the Treasurer, and from Mrs. Hollingsworth were given, and Mrs. Markoe gave us a few strong words. Bishop Garland addressed the meeting with appreciation to those officers who were retiring, and of welcome to those who were taking over the work. A rising vote of appreciation was accorded to Mrs. Scott and the retiring officers and also a rising welcome was given to Mrs. Woodward and those who have come to take up the work. Mrs. Woodward spoke for a few minutes on the importance of the "Message" as adopted by the Woman's Auxiliary at the Triennial in New Orleans. When women of intelligence and devotion give their entire time to their office that office is bound to be felt throughout the Diocese, and with our retiring President and officers this has been the case from the beginning. We bid them God-speed.

We feel that the choice in those now taking charge has been most blessed and we bid them a *hearty* welcome. At the close of the meeting Mrs. Scott gave a Tea at the Church House that all might meet the new officers, and the 350 who were present at the meeting came over from Holy Trinity Parish House.

STOP! LOOK! LISTEN!

STOP and think that if my Parish fails to meet its quota it may mean that some Hospital, the only one for hundreds of miles in our missionary frontier, will have to close its doors.

LOOK within and think. Do you as a member of this Church want a single piece of work which the Church is doing in this Diocese or any where abandoned?

LISTEN then and see that your Parish meets its quota in full.

FIRST HAND INFORMATION ABOUT DIOCESAN MISSIONS

Our plan for the Diocesan Committe meetings this season seems to me to b very successful. Instead of hearin about our Diocesan Missions at secon hand, some of us at least are getting t know them personally and the rest o us have the benefit of the new and in teresting point of view of these recen visitors. The visits very appropriately at Christmas time having been to the Missions and Homes and Hospitals devoted to children's welfare were recounted for us at our January meeting. The Home of the Merciful Saviour, St. Michael and All Angels', the new tubercular ward for children out at Chestnut Hill, and the Church Home for Girls were the Church Missions that our members had gone to see and brought accounts concerning, and another Home under Church women but not a Diocesan Institution—Clovernook—came in for a most spirited account by one of its eager friends and supporters, Mrs. Mercer Biddle.

Next month our subject will be Settlements in the Diocese, and our collection will be devoted to the very crying needs of St. John's Settlement House—about $400 is required for things that will be talked over in the February meeting by our members who have visited the settlement on our behalf.

The other report that was very heartening this month was Mrs. Coxe's about the fine response of the women of the Diocese in the matter of their knitting.

The cold weather found the supplies equal to the demand, splendid boxes were sent in many directions and if what has begun so well this season is kept up at this rate it will be the best year yet, and even the leper colony of St. Barnabas's Mission supplied with 100 sweaters and children's woolen stockings.

DOMESTIC COMMITTEE

In December the Domestic Committee had the pleasure of a talk from Miss Drinker, a worker at Penfield in the Appalachian Mountains. The work was displayed at the Church House and Miss Drinker wrote that her "returns" were so good that she would hope to make another trip North, possibly in the Spring. This committee raised $500 for her. She begs for suggestions for the *marketing* of the beautiful and useful articles made on the looms by the women there.

There were two speakers on Alaska at the meeting January 13th. Miss Horton described the floods at Fort Yukon, which were most disastrous last summer, and of the epidemic of influenza that followed. Dr. Burke's hospital was threatened (by flood), but the concrete foundation saved it. She spoke of tractors taking patients to the hospital and of an extra nurse being landed there by airplane. Even in Alaska we have modern means of travel.

Miss Blacknall, who is a worker at Nenana, gave a little talk on the work there among the Alaskan Indians.

Four women workers, thirty children and difficult living conditions most primitive. The children, boys and girls, range from 7 to 17 in age. They are taught everything and do the work of the place under supervision. She spoke of graduates here and there who had proved that Christian influence is telling even with a few that are reached.

The Domestic Committee hopes to hav Bishop Colmore, of Porto Rico, this month.

INDIANS' HOPE ASSOCIATION

The Rev. Charles Baker, lately missionary to the Karoks at Orleans, Calif., where he did a fine work for several years, has been obliged to seek a less trying climate. He is now stationed at Farmington, New Mexico, having also under his care the San Juan Mission of the Navajos.

It was at this mission that Miss M. C. Peters labored so courageously for seven years in the Mary E. Hart Memorial Hospital, being finally compelled to give up on account of ill health. We understand that the hospital is now closed on account of the lack of an executive staff and the fact that the well supplying the hospital with water has run dry. After studying the matter it has been decided that the only way to procure a new water supply is to connect with the Farmington water mains by laying 5900 feet of pipe; this will cost $2000. The hospital also needs better equipment, and should have a resident physician and two nurses.

Twenty-eight miles from the hospital our field worker, Miss Wilcox, is stationed and is doing a remarkable work. She lives in a little house on the Navajo Reservation and ministers to hundreds every month. Besides serving as a "medicine woman," nurse, teacher and hostess, she has taught both the men and the women to make beautiful beaded articles. This gives employment to many, and has become quite a large business.

TO THE CLERGY AND WOMEN OF THE DIOCESE

The one general meeting of the Woman's Auxiliary of the Diocese for this spring will be held at Holy Trinity Parish House, 217 South Twentieth Street, on Ash-Wednesday afternoon, February 17th, at 3 o'clock.

Dr. William C. Sturgis, Educational Secretary of the Department of Missions and Church Extension, will be the speaker. This will be a joint session for the five Committees of the Auxiliary and all the women of the Diocese.

Please send your regular Committee delegates and at least three non-delegates to this important meeting.

COLORED COMMITTEE

The Colored Committee started the current year with all pledges paid and a balance in bank for the year of 1926.

The first interests on the program for January were the Diocese of West Texas, the Gandet School, Louisiana, and Diocese of South Florida. It is hoped at some time in the near future in every state there may be a school under the American Church Institute for Negroes.

The training of leaders is carried on by a group of schools under the American Church Institute for Negroes. These have a carefully planned, unified, co-ordinated program under one direction, that of a Board of Trustees, with the Rev. Dr. R. W. Patton, executive officer. There is very little work among negroes in West Texas under Bishop Capers. Most of the work is in and around San Antonio. The Phillips School is here with twenty-five girl boarders and a number of day scholars. The school is not fully an Institute school, but is well equipped and covers five acres. The Bishop has only $1000 allowed him for mission work in this district.

The Diocese of South Florida, under Bishop Mann, asks $3400 for negro work. There are two negro schools, St. Agnes' at Miami and St. Peter's (lately started) at Key West. There are beside nine other missions, no Church Institute school in Florida. The Gandet School, near New Orleans, is an Institute School, and a most thriving one with eighty-five pupils, and the school property covers 105 acres, not all under cultivation. The superintendent is a well-educated man and, like many negroes in Louisiana, has a decided French accent. When the boys' dormitory was burned to the ground the town raised $5000 to help in rebuilding, and this is now finished, and with the exception of the lack of sufficient desks and chairs is fairly well equipped.

FOREIGN COMMITTEE

Japan was the country heard from at the last meeting of the Foreign Committee. Bishop McKim spoke of the debt the Orient owes to the members of the Woman's Auxiliaries and as they bring their gifts like the Wise Men of Old—Gold, Frankincense of Prayer, Myrrh of Self-sacrifice.

At the first service held in Tokio after the earthquake, all standing in mud with incessant rain, an offering was taken and the Bishop said, "What do you want done with this money?" "Send it to New York to the National Council," was the answer.

Every congregation in Japan sends a yearly Thank Offering to the National Council to show their appreciation of what the Church has done for them.

The Church in Japan carries on mission work in Formosa entirely supported by the Japanese Missionary Society. The work in the Leper Colony at Kukatsu was done by Miss Cornwall Legh at her own expense, until the Church came to her aid and built the Chapel. She lives among the lepers and will not even have a stove in her little bungalow because the lepers have no warmth in their cottages.

The joy that Christianity has brought into their lives is worth all the effort and money put into the Japanese field. Buddhists refused them aid because leprosy was considered a mark of God's displeasure, therefore its victims were accursed and were suffering rightly for their sins!

Miss Hayward, principal of St. Margaret's School for Girls, Tokio, also spoke, telling of the growth of the school from fifty pupils when she was first connected with it to 600 at the time of the earthquake.

CO-OPERATES WITH CIVIC CLUB ON "MOVIE" FILMS

For the past year or more the Motion Picture Section of the Christian Social Service Department of the Diocese has been co-operating very closely with the Civic Club's Motion Picture Committee, which Committee does active reviewing work and issues monthly a list of pictures which it recommends.

As the pictures must come to Philadelphia to be reviewed or censored, they are not always new pictures to every section of the city. It often takes an entire year for one picture to be shown in all the various picture houses in the city and a much longer time in the outlying counties.

The list of approved pictures is considered of enough value to be placed in schools, clubs, etc., and for these reasons the Christian Service Department of the Diocese, through its Motion Picture Section, furnishes THE CHURCH NEWS with a list, which has appeared in these columns from time to time.

Mrs. Thomas Potter is Chairman of the Motion Picture Section of the Christian Social Service Department's Committee on Public Morals.

The attention of all THE CHURCH NEWS readers is called to these monthly lists of approved motion pictures. Following is the January list of films recommended by the Committee:

Family: "A Kiss for Cinderella" (Betty Bronson), "Bluebeard's Seven Wives" (Lois Wilson), "Clothes Make the Pirate" (Leon Errol), "His Secretary" (Norma Shearer), "How Baxter Butted In," "Lord Jim" (Percy Marmont-Shirley Mason), "Red Hot Tires" (Patsy Ruth Miller), "Seven Sinners" (Marie Prevost), "Some Punkins" (Charles Ray), "Tessie" (May McAvoy), "The Ancient Mariner" (Earle Williams), "The Beautiful City" (Richard Barthelmess), "The Big Parade" (John Gilbert-Renee Adoree), "The Golden Strain" (Madge Bellamy), "The Keeper of the Bees" (Robert Frazer), "The Last Edition" (Ralph Lewis), "The Live Wire" (Johnny Hines), "The Splendid Crime" (Bebe Daniels), "The White Desert" (Claire Windsor), "What Happened to Jones" (Reginald Denny), "Womanhandled" (Richard Dix).

Juveniles: "A Kiss for Cinderella" (Betty Bronson), "The Ridin' Fool" (Fred Thomson-Silver King).

Adults Only: "Cobra" (Rudolph Valentino), "The Dark Angel" (Ronald Coleman-Vilma Banky), "The Fool" (Edmund Lowe), "When the Door Opened."

Short Reels: Christie Comedy—"My Swedie"; "Makers of Men"—Life at West Point Military Academy; Out of the Inkwell—"Ko Ko Packs Up."

GIRLS' FRIENDLY SOCIETY

The Members of the Society took great pleasure at Christmas-time in helping to bring happiness to those less fortunate than themselves, by sending presents and toys to the children in the various hospitals, and dinners to families. A great number of "filled stockings" (made of net and big, so that they really held things), together with toys too big for any stocking, were sent in large part to the Philadelphia Hospital, but also to the House of the Holy Child, St. Michael and All Angels, St. John's Neighborhood House, and individual cases in many other homes and hospitals. Christmas dinners were sent by the Branches to poor families who were known to be deserving of the help. The valuation of stockings, toys and dinners was over one thousand dollars.

The Society will join in a co-operative entertainment, under the auspices of the joint committee of National Girls' Organizations, to be held Saturday, February 13th, at 8 P. M., in the Young Men's and Young Women's Hebrew Association building, Broad and Pine streets. Each organization will give a ten-minute feature, and the G. F. S. will be represented by the Branch of the Church of the Advocate. There will also be shown the National G. F. S. Exhibit, which was displayed at the Convention in New Orleans. A cordial invitation is extended to all interested, no tickets being required.

A Quiet Hour for Members and Associates will be held on February 25th, at Calvary Church, Germantown.

RETREAT ON FEBRUARY 22ND

There will be a retreat at St. Margaret's Mission House, 1831 Pine Street, on Monday, February 22nd, beginning at 8 A. M. and closing at 5 P. M. Conductor Rev. Charles Townsend, D.D. Any woman desiring to attend please notify the sister-in-charge.

BUREAU OF PART-TIME WORK

Clergymen in Philadelphia have been invited to take advantage of the services of the Bureau of Part-Time Work, established in Philadelphia in November, 1922, for the purpose of placing women in permanent part of the day positions.

The Bureau registers women for all types of trained positions, including stenographers, social service workers, companions, nurses, tutors and many others. The Bureau has offices at 302 South Thirteenth Street, open from 9-5 with hours for registration from 10-12.30.

CHURCH PERIODICAL CLUB

Notwithstanding the high cost of postage for the last year, the Periodical Club has come out in its report for 1925 much better than generally expected.

Magazines sent out through contributors, 3,814; contributors, 1,590; Theological, secular bound volumes, 14,414; magazines sent to institutions, hospitals, 68,611; Christmas, Easter Cards, 28,078; and over 100 institutions were aided in the city. Over 400 shut-ins were sent Christmas Cards.

The pledge for the Medical Library for St. Luke's Hospital, Tokio, Japan, was filled out for 400 books, $959.

A small library was collected for Lucas Cottage Chestnut Hill, 500 volumes; and for Bishop Beecher, Hastings, Nebraska, over 500 volumes were added for the use of his clergy there.

The prospects are very encouraging, already new subscriptions for periodicals are coming in. It has been thought that in order that those living in isolated parts should not be prevented from receiving their reading matter, to ask for a general donation for that purpose. We must not forget the high cost of living is felt as well by the recipients who in former years benefited by us in obtaining the required reading matter and we must make some provision for them now. Subscriptions will be taken by the librarians of the parishes for that purpose for magazines, or application can be made to the office of the Church Periodical Club Room, 36 Church House, 202 South Nineteenth Street.

CHURCH HISTORICAL SOCIETY

Report for year 1925: *Received* 172 bound books, 484 pamphlets, 340 photographs of persons and churches, 2 framed photographs, 22 papers, 30 forms of service, 26 Diocesan journals, 47 autographs, 9 letters, 23 manuscripts, 7 constitutions and canons, 2 year books, 6 calendars, 1 seal, 1 pastoral letter, 5 charters, 1 vestry book, 9 tracts, and a larger number of ancient magazines, Church papers and newspaper clippings.

All persons having any Church historical matter they want to have permanently preserved can send it to the rooms of the Society in the Church House, 202 South Nineteenth Street, Philadelphia.

The Society needs very much to have its Membership Endowment Fund increased in order that it may have sufficient means to provide for the care of its collections, and to purchase books and publish papers. The dues are $2 a year for members; life membership, $15.

EDWARD BIDDLE,
Treasurer.

202 South Nineteenth Street,
Philadelphia.

BISHOP'S BRICKS FUND PRESENTATION SERVICE

The Presentation Service of the Advent Offering for the Bishop's Bricks Fund was held at Christ Church, Philadelphia, on Saturday afternoon, January 9, 1926. In spite of the snow and bitter cold there were about 250 present, many of them coming from far out in the country. Dr. Washburn and members of his parish gave us a very hearty welcome, and both children and leaders appreciated this opportunity to visit old Christ Church.

This is the occasion on which the children of the Diocese can meet their Bishop, and after a representative from each parish had presented its "Bricks," for building the Mission of the Transfiguration to Bishop Garland, he made a lovely address to them. Then the amount of the Offering, which at that time came to $1683.34, was announced and the banner presented to St. Martin-in-the-Fields, Chestnut Hill. They gave $178.87 with the Church of the Good Samaritan, Paoli, in second place with $135.00. Grace Church, Mt. Airy, was a close third with their offering of $129.35. Two more parishes gave over $100, St. Peter's, Philadelphia, and St. Asaph's, Bala. But in addition to mentioning the larger amounts we must not forget to give full credit to all of the fifty-seven parishes who helped to bring the Offering to the splendid total of $1819.28.

After the Service everyone went across to the Neighborhood House, where parts of the Diocesan Movies were shown and refreshments served.

Please remember that, although two Presentation Services for the Bishop's Bricks Fund were held within a year, the next Offering will be collected in Advent, 1926, and presented, as it was this year, in Epiphany.

CHURCHWOMAN'S CLUB

The Annual Meeting of the Church Woman's Club was held in the Church House on Wednesday, January 20th, with the largest and most enthusiastic attendance in the history of the Club. A rehearsal of the year's activities was given by the president, which proved that the Club does not sleep but awakens interest in the Diocese and brings its members into a closer touch with each other, creating a fellowship and spiritual growth. It was with a unanimous feeling of regret that we learned our much beloved president felt the necessity of retiring as president, but it would be a poor recognition of her wonderful work in bringing us into such close relationship were we not inspired by loyalty to continue to carry on the work so nobly begun. We therefore welcome with pleasure our unanimously elected new president, Mrs. J. Alison Scott, with an assurance of allegiance to her leadership.

Other officers elected at this meeting were: Vice-President, Mrs. W. Horner Smith; Secretary, Mrs. Leighton F. Appleman; Recording Secretary, Mrs. Percy R. Stockman, and Treasurer, Mrs. George W. Beals.

NEW SOCIAL SERVICE DIRECTORY

A new edition of the Social Service Directory of Philadelphia has just been completed. This is the first Philadelphia directory of social service since the volume issued by the Municipal Court in 1919. The Public Charities Association of Pennsylvania, 311 South Juniper Street, Philadelphia, will undertake the distribution of copies. The edition is limited to 1000. Copies will be $2 apiece, if called for; 10 cents extra, if mailed.

The Directory includes 685 separate civic and social organizations. It has a carefully prepared subject index covering ninety-four classifications, with cross references.

OPEN TEA ROOM

On Saturday afternoons during Lent, there will be a Tea Room opened at St. Matthew's Parish House, Eighteenth Street and Girard Avenue, from 3 o'clock on, at which delicious salads, sandwiches, etc., will be served at reasonable prices; also a sale of cakes, fancy goods, etc. There will be a musical program in conjunction with the above. The proceeds are for the Lenten Offering of the Sunday School.

AVAILABLE AS SPEAKER

The Rev. Herbert A. Donovan, missionary to Liberia, who is on furlough, will be glad to help out as a speaker for any parish or organization desiring his services. Write him 7027 Oakley Street, Philadelphia, or telephone (Bell) Fox Chase, 1322M.

"Does you still refuse, sah, to pay me dem two dollahs I done loaned yo'?"

"Nussah! I doesn't refuse; I jess refrains."—*Exchange.*

"Your husband belongs to quite a number of lodges, doesn't he, Mrs. Blunderby?"

"Yes; he is a very logical man."—*Boston Transcript.*

Little girl (as she sees her father march in with the choir): "Oh, look, mother, there goes daddy in his singing shirt!"—*Exchange.*

INCARNATION PARISH, PHILA., FACES CRISIS

The Church of the Incarnation, Broad and Jefferson Streets, just over the border line of Philadelphia's rapidly expanding central business district, is facing a crisis in its history of seventy years as a parish.

In an address to the congregation on Sunday, January 3rd, the Rev. N. V. P. Levis, rector of the parish for nearly twenty-three years, asked for serious consideration of the question of the parish's future and expressed the hope that a decision will be reached by Easter. Doctor Levis attributes the critical situation to the inroads of business, changing neighborhood conditions, a shifting of population, loss of members and a diminishing income.

If the Church is to continue its parish existence, Doctor Levis said, it will be necessary to provide a larger endowment and to increase the regular offerings. If this cannot be done, the rector says it will be impossible to continue on the present basis, and that the parish must face the alternative of joining with another parish, moving to some other location, or else turn over its resources to some great Diocesan enterprise. In facing the future he asks the congregation to act together, putting aside sentiment and taking counsel with the Bishop, unite in a spirit of co-operation to do the biggest and best thing for the future. Its present endowment amounts to about $92,000.

Interest among church people in the situation presented by Doctor Levis is accentuated by reason of the Incarnation being the second parish in the city within six weeks to have submitted to its people the question of the parish future, the last being St. James, Twenty-second and Walnut Streets. St. James submitted to its people the alternative of abandoning the church and sale of the property, amalgamation with another church, or the transformation from a parish church to a city church with a large increase in endowment to enable it to function as a city church. A report of the St. James' situation was published in last month's CHURCH NEWS.

Doctor Levis, in his address to the Incarnation congregation, said: "Years ago people began to move away. Of the last fifty couples married in the parish only two settled near enough to the church to become regular attendants. . . . Our congregation is now scattered all over the city and suburbs, so that it often takes a half day to make a pastoral visit. Many of the old homes have become apartment houses where people come and go but seldom stay. These are undoubtedly good people, but they are not drawn to the Episcopal Church.

(Continued on page 188)

In the Rural Fields of the Diocese

Edited by THE REV. GEORGE N. HOLCOMB

A Revival of Out-of-Door Preaching

In the *Living Church* for January 16th, was a very interesting description of two visits made by the author of the article to an out-of-door shrine, built, in the mountains of Virginia, as a memorial to the late Bishop Gibson. The shrine is of native stone, with bell turret, surmounted by a cross, and an arched gothic roof above the altar. At the time of his second visit, a congregation made up of people from the country-side, from the summer cottages, and from the hotels, gathered beneath the trees in the open space in front of the shrine, and a service was held, with organ, choir, a lay-reader, a visiting clergyman and the local rector.

The editor lately visited an out-of-door chapel in the Diocese of Rhode Island. It is simpler than that in Virginia, but, like it, is in an open space beneath over-arching trees. There is a rude stone altar, a above it a rustic wooden cross. It is called, "TH PLACE OF PEACE." For fifteen successive Su days, services were held here during the past sur mer, generally with a visiting choir from one of t Churches of the Diocese. The congregation, from t nearby villages, with some also from the cities, reach several times 150 in number, and, in October, Bisho Acheson, of Connecticut, preached here to about 30

In our own Diocese, such services for automobilis and others have been held at Perkiomen, by Re Chas. F. Scofield. In these days, when so many tak their recreation by car-rides into the country, may n such a revival of out-of-door preaching and servic reach many whom the regular Church service wi not?

ST. MARY'S, WARWICK

Recently, under the auspices of the Guild, an entertainment was given by Miss Virna Kurtz, daughter of the Senior Warden of the Church in Morgantown, and Miss Helen Hall, of Vermont. These talented young ladies have been in the employ of the Swarthmore Chautauqua. There was a large attendance and a goodly sum was realized. Later in the evening, refreshments were served by the ladies of the Guild in the rectory.

The annual chicken supper, given by the Guild this year in the P. O. S. of A. Hall, was well patronized, about $100 being cleared.

The annual Christmas Festival of the Church School was held as usual this year on Christmas Eve. The children participated in the program, and, at the close, bags of candy were distributed. The customary Christmas services were held at the Church on Christmas morning, with special music by the choir, and an impressive sermon by the rector.

It is with deep sorrow that St. Mary's records the death of Mrs. Frank Wynn, the wife of the secretary of the Church School on December 10th. The funeral was in charge of the rector, assisted by the Rev. Chas. F. Scofield, of Royersford. Mrs. Wynn was well known by all the people of the neighborhood, for her consistent Christian life, and was much beloved in the community. Mrs. Taylor, mother of Mr. Ralph Leland Taylor, a communicant of the Church, who recently moved to this vicinity, also died suddenly in September.

Recently the Rev. S. N. Kent, former rector of St. Mary's, now engaged in the work of the Swarthmore Chautauqua, visited the parish.

MISSION SUNDAY SCHOOL GIVES ORGAN RECITAL

The Sunday School of St. John's Mission, Essington, Delaware County, working entirely through its own efforts raised money to purchase an Organ to be placed in the Chapel and on All Saints Day presented the Organ to the Mission. The Rev. Charles E. Eder, of Grace Church, Mt. Airy, formerly in charge of St. John's Mission, when he was rector at Christ Church, Ridley Park, preached the sermon at the presentation.

In a communication to the Council of the Mission the Sunday School said: "We sincerely hope and pray that this instrument may materially assist in beautifying our service of praise and thanksgiving, binding the people of this community closer together in the bonds of love and fellowship, and in the service of our Lord and Saviour Jesus Christ."

The communication was signed by the following officers and teachers, representing the Sunday School:

John L. Ackroyd, Jr., Superintendent; James W. Hood, Secretary; Mrs. C. R. Armstrong, Treasurer; Teachers: Mrs. Edith Greenley, Mrs. H. Eilbeck, Mrs. R. H. Bristow, Mrs. J. Hood, Miss Marion Boell, Miss P. Abbott, Mrs. A. Hughey, Christian Jansen, Jr., James Taylor, Charles G. Taylor and J. Willis Scott.

SIX STRATEGIC STATIONS I ADVANCE WORK

This is the third triennium in whic the Woman's Auxiliary has undertake to secure offerings for a corporate gif in addition to the regular offerings o its members, and the United Than Offering.

In 1919-21, the Emery Fund was thu established, and in 1922-25, the Bisho Tuttle Memorial, a training school fo Negro women Church workers, at Ra leigh, N. C., and a house in New Yor for the use of missionaries on furlough or under appointment who were in Ne York for study or other reasons. Th money for these two triennial gifts wa all raised.

The objects for 1926-28 are take from the Advance Program of th Church's work. They are not "specials." The women feel they must first suppor the Budget, but they are further under taking to provide for some advance work by the following gifts, to com from additional offerings:

St. Agnes' School, Kyoto	$25,000
St. Timothy's Hospital, equipment and doctor's house, Cape Mount, Liberia	20,000
Work in Haiti	12,500
Church at Baguio, P. I.	18,000
St. Mark's School, Nenana, Alaska	15,000
Church at Livramento, Brazil	8,000

The Young People's Fellowship

Edited by the REV. N. B. GROTON

Young People and Summer Conference

Church Summer Schools and Conferences! No indeed, it's not too early to begin in February to plan more or less definitely about attending one of the five or six schools to which young people have been going recently in ever-increasing numbers.

Young people used to be just a small group in the summer schools. They felt somewhat "over-awed" by the relatively large group of grown-ups. They were almost compelled to keep close together for moral support! True it is that the schools, in the beginning, were not established for any but the older members of the Church—and the young people who ventured to enroll and attend were rather "on the outside looking in." They were made welcome of course, but the school or conference was distinctly for the grown men and women.

The change has been extraordinary. Today the enrollment of most of the schools shows a great many young people. In some cases the juniors outnumber the seniors two or even three to one. It is whispered that the young people have captured the summer schools and that the older people feel as if they themselves were now "on the outside looking in!" It is a big change, indeed, in the last eight or ten years—and there is every indication that the change has come to stay.

And so, young people, a mighty real responsibility is put on us, if we have thus far "captured" the summer schools. For their future is very largely in our hands. We can make of them what we will. We can stamp a character on them, transforming them into anything from a sort of "week or ten-day house-party," with all the trimmings, to a series of days when we are seeking first and last for the deepening of our religious life through the closest possible touch with the life of our God.

After all, it is in the midst of active Church life—during the late winter months—that people are best able to feel what they most truly lack in their own personal lives. It is right now, therefore, that the Young People Fellowships might well bring into some weekly meeting a discussion of those things we lack and of how ten days at a summer school would help answer that need. Then—we can begin to realize what ought to be the best type for these schools and conferences we have come to dominate. If they are to be continued, they must be made to serve a very real and valuable purpose.

An Appeal for Developing in Our Young People an Intelligent Interest in the Church's Mission

How shall we make the Christmas Story a living power in the hearts and minds of our young people continuing through the year, never allowing its appeal to die out?

Our children must be taught to know the joy of passing on the glad tidings. They must know the urgency of the need, and the frequency of the call.

How are *YOU,* RECTORS, TEACHERS, PARENTS, planning to prepare them to take up intelligently their part in the building of the Kingdom?

A real intensive study of the Church's Mission must be made and developed in a way to grip the hearts and minds of our young people.

The Church suggests each year some portion of the world upon which to concentrate our thoughts and study during Lent. This year Latin-America is the choice.

Pictures, Books, Maps, Charts and Lantern Slides especially prepared for the young people, are ready at hand. This attractive material can be seen in Room 31, Church House, where the Secretary, Miss Reeve, will be glad to make suggestions for its use.

There are many and various ways of interesting the girls and boys in the children of the other half of America, using these helps. A well-planned series of talks might be given before the whole Church School at the Sunday session, or the teachers might gather their classes, or a group for an afternoon or evening in the week through Lent. Perhaps the rector could make this Mission Study the subject of his Lenten talks at the Children's Service. Or let the young people work out a plan for presenting the subject themselves to the Church School. Or plan for regular graded Mission Study Classes meeting once each week in Lent.

All this needs wise planning, and the guidance of some one person in the Parish, who is in touch and sympathy with the young people.

To help those upon whom this shall fall, there will be a three-session class at the Church Normal School, in the Church House, on Thursday afternoons, February 4th, 11th, and 18th at 5.15 o'clock when many helpful suggestions on this subject will be given.

Cannot each Parish send one representative at least to this class, who will promise to work out some plans for Mission Study for the young people in their parishes?

Let us each be sure that we have done our part that the Christmas message may never die.

Suggested Books:

*Primary—Picture Stories of Latin America.

*Junior—Building the Americas.

Junior High—Mañana. Osgood. National Council.

*Senior High—Looking Ahead in Latin America.

Senior—That Freedom. Gray. National Council.

*N. B. The books starred are M. E. M. publications, and care should be taken to adjust these books to the Church's viewpoint.

AN ACTIVE FELLOWSHIP

A visit to the Parish House of St. Asapha's, Bala, on Sunday evening, December 20, 1925, showed that the Young People of this Parish are really active. There were about forty present at the meeting. They hold their own devotional service, followed by a discussion every other Sunday evening at 5 P. M. An evening with a group like this shows that the Young People's Fellowship is

truly promoting fellowship. If there had been an organization like this years ago people could not complain that the members of our Church are cold and only spoke after formal introduction. It is indeed a pleasure to meet with such a splendid group.

DOUBLE DUTY DOLLARS

Short cuts and easy money. Some one who will do two men's work; a dollar which will do the work of two. It's the cry of the day, and men lose sleep trying to work it out. Cheer up! It has all been solved. Let the Church Building Fund show you how to make your dollar do double duty for the Church. You are as much interested in the Church as is the Building Fund. The latter has two kinds of client,—those who need loans, and those who need gifts. The dollars that go to the borrower earn the help that makes possible the gifts. Both clients finish their building through your single investment. It is a beautiful scheme, full of joy for both clients in the accomplishment of their desire, and the man with the dollar gets a double reaction. Try it out. The Church today needs a quarter of a million of those dollars for buildings. Let your dollars make for happiness by doing double duty.

Twenty-one borrowers have this year received over $90,000 in loans which with returns from other loans have made possible thirty-one gifts of over $23,000. What will be done for forty others waiting for loans now unavailable?

ST. SAUVEUR

The French Church of St. Sauveur has decided to sell its property and accept the hospitality of its neighbor, Holy Trinity Memorial. This will enable it to create an endowment for the support of its minister, a necessity in view of the smallness of its membership.

The founder of this Church, Rev. Charles F. B. Miel, had an interesting history. He was born near Dijon, France, in 1818, religiously brought up and prepared for college by the parish curé. During his college course the vileness of one of the collegians so horrified and disgusted him that he vowed to devote his life to the sacred ministry. By the financial assistance of a relative he was enabled to attend the seminaries, first of Luxeuil and then of Besancon. He was drawn strongly to the Jesuits and passed his novitiate in that order. In his autobiography "Pélérinage d'une Ame," Dr Miel has given a delightful story of the history, aims and inside life of members of the "Society of Jesus."

Ordained in 1844 he took up his residence in Paris, officiating in various capacities, chiefly among the nobility. The French Revolution of 1848 led to his following some of his noble friends to England, where they had taken refuge.

There was much ferment of religious thought in England at the time, and the secession of Newman and others to Rome had raised hopes in the Vatican of bringing England to submission to the papal see. Dr. Miel threw himself vigorously into the controversies, writing a number of articles for the Roman press. He received at this time a letter praising his sincerity and zeal but urging him to consult the original copies of the writers he was quoting in support of the papal claims. The letters were followed up by a visit from their author and a personal plea to verify his authorities at the British Museum. Although firmly convinced of the validity of his arguments, Miel felt that to refuse to heed the request would show little regard for truth. He found to his astonishment that many of the quotations he had taken at second hand from the Roman controversialists, were garbled or spurious. Much distressed he sought the advice of Cardinal Wiseman, who bade him not to attach an "exaggerated importance" to the matter. He then determined to visit Rome, where he hoped to see Catholicity in all its glory and beauty. The squalor and ignorance prevailing in the Papal States appalled him.

After a few days in Rome he was attacked by footpads, who left him his money, but robbed him of his passport, letters of introduction and valuable papers. He appealed as a citizen of France to the French Consul, who, after inquiring into his religious affairs, advised him to lose no time in leaving the city as his life was not safe. He went at once to England, and after a period of deep religious anxiety, cast in his lot with the Anglican Communion. Later he removed to America and delivered lectures in Boston, Cincinnati, New York and other principal cities, meeting many American celebrities, of whom he has given us delightful reminiscences. He settled finally in Philadelphia, and founded St. Sauveur, not primarily for those who knew only the French language, but French being the diplomatic language of Europe, he conceived it to be the best medium of communication with his congregation, which comprised at one time, so it is said, citizens of every European state.

Mrs. John G. Hooven, who served many years as Secretary-Treasurer of the Woman's Auxiliary of Grace Church, West Philadelphia, has been elected President by a unanimous vote. Miss Agnes Hillman was chosen Secretary-Treasurer.

Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS *is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.*

One of our Colored Missions would appreciate the donation of chairs from any parish that can spare any. The Mission reports the chairs are badly needed to provide seating accommodations.

ACKNOWLEDGMENTS

Through the Diocesan Exchange Bureau, the Rev. T. Leslie Gossling, rector of St. Paul's, Glen Loch, has donated seventy-five Revised Hymnals without music and twenty with music to the Bucks County Missions, and fifteen with music to the Rev. William E. Warren, in charge of the work at St. Luke's, Eddystone, and St. James, Prospect Park.

The Rev. Stanley R. Wilcox, rector of St. Paul's, Fifteenth and Porter Streets, donated a number of Altar furnishings to St. George's Mission, Venango, and thirty feet of chancel rail, a Lectern and Credence Table to the Bucks County Missions.

MEDIATOR FELLOWSHIP DINNER

The Annual Men's Dinner, of the Chapel of the Mediator, under the auspices of the Men's Fellowship, will be given in the Parish House, 51st and Spruce Streets, on Friday evening, February 12th, at seven o'clock. The Rev. Percy H. Silver, D.D., of New York City, will be the speaker. Doctor Silver is known as one of the leading orators in the Church. The Mediator is noted for the large number of men taking an active interest in its affairs, and the Vicar, the Rev. Granville Taylor, expects this dinner to exceed in numbers all previous ones.

TYPES OF PARISHIONERS

The following is taken from the calendar of a church in Johnstown, Pa.:

"The 'Parishioner' proper, your good and faithful person, present and active and generous.

"The 'Pay-rishioner,' who writes his annual check for church support, but rarely, if ever, attends.

"The 'Parish-shunner,' who, as the name implies, shuns the church in purse and person."

In Memoriam

✠

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

GEORGE HARRISON FISHER

George Harrison Fisher died on Tuesday, December 1, 1925, after a long illness, which he bore with characteristic fortitude and a firm faith.

Mr. Fisher became a member of the Vestry of St. Peter's Church on Easter Monday, 1877, and was chosen Accounting Warden on March 31, 1880, which office he resigned owing to ill health, on January 16, 1925. His services to the Church during his long term of service of over forty-eight years as Vestryman and nearly forty-five years as Accounting Warden have been of inestimable value especially in the care which he gave to the duties of Accounting Warden and his keen interest in building up the Endowment Fund of the Parish of which his father was the originator; these services entitled him to a great part of the credit for the continued maintenance of the high standards of usefulness of this old Parish.

His services to the Diocese were also notable; as Treasurer of the Christmas Fund for the Widows and Orphans of Clergymen, an office which he held for over forty years without any charge or expense whatever to the Diocese, he also gave evidence of a rare sense of obligation for any duty, charitable or otherwise, which he undertook, and the gratitude of the beneficiaries of that Fund to him showed that his efforts were fully understood and appreciated. As a delegate to the Diocesan Convention he also represented all that St. Peter's stood for, and had the respect of the whole body of the clergy and laity.

Always avoiding notoriety or publicity, his services to the community at large were also worthy of note. He served as Assistant Treasurer of Philadelphia at a time when the duties were especially onerous, owing to changes in the methods of conducting the office; this service was of the most disinterested character and was performed by him solely from a sense of duty to the community. He was a candidate for the Legislature of Pennsylvania in 1876, running much ahead of his ticket, though failing of election; in his early days of membership at the Bar, he was one of the reporters for the "Weekly Notes of Cases," in a way which earned him the respect of his contemporaries at the Bar.

In the social affairs of his native city he was also deeply interested, and especially in the Shakespeare Society, and the old Philadelphia Library he found a congenial atmosphere where his talents and cultivation were appreciated, and his lovable and genial nature could display itself. He was for many years a director of the Philadelphia Library and its presiding officer, succeeding Dr. S. Weir Mitchell in that position.

Mr. Fisher was graduated at Harvard in 1870. He was a highly educated man of much and varied information. He was a great reader and lover of books, and his great pleasure was in his library, which was of an unusually well selected character, the beautiful room in which his books were housed filling a large space in his home.

The Vestry of St. Peter's Church desires to express its keen sense of loss in the death of Mr. Fisher, and to extend to his family its sincere sympathy in the great sorrow which has befallen them.

DEACONESS SANFORD

One of God's faithful workers passed away in the death of Deaconess Caroline Homlin Sanford at the rectory

(*Continued on page 185*)

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(*Continued from page 183*)

of St. John's Church, Concord, Delaware County, Pa., December 30, 1925. She was born in Brooklyn, N. Y., February 11, 1854, the daughter of the Rev. David P. Sanford, D.D., and Emma Bartow Lewis, his wife, and granddaughter of the Rev. William H. Lewis, D.D.

Deaconess Sanford received a fine education from her father, and though never in college, she was honored by the Archbishop of Canterbury in 1909 with the degree of Student in Theology. In May, 1882, she took charge of Bishop Whitaker's school for girls in Reno, Nevada, which she held a short time, and at the founding of the Church Training and Deaconess House in Philadelphia, January 6, 1891, she became head of it, retiring on account of ill health in January, 1913, and going to Plainfield, Conn., where she was active in founding and maintaining St. Paul's Mission.

Since 1922 she had lived at the Rectory of her brother the Rev. David L. Sanford, in Concord, Pa. Though in failing health and confined to her room for the past year and a half, she continued her loving work for the Master, by correspondence and locally by organizing a successful class for the home study of the Scriptures. Her remains were laid to rest in Thompsonville, Conn., beside her parents, January 4, 1926. "Always abounding in the work of the Lord," her "labor has not been in vain in the Lord."

MRS. JOHN HOBSON

On the second Sunday after the Epiphany, January 17th, Mrs. John Hobson, née Elizabeth Pennington Fountain, aged 96, fell asleep peacefully, and was buried on Wednesday, January 20th, in Arlington Cemetery, the Rev. Dr. Davies officiating. Mrs. Hobson married Mr. John Hobson in March, 1861, and the couple spent their honeymoon in Washington at the time of Lincoln's inauguration. The Fountains were of Delaware extraction, but early moved to Philadelphia. Four generations joined old St. Peter's Church at the same time, and it is believed that Mrs. Hobson, at

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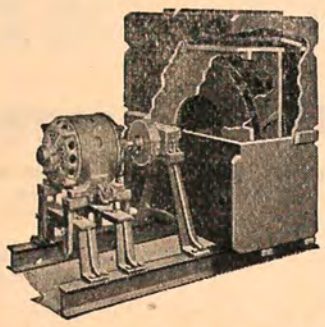

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the time of her death, was its oldest member, having united when Bishop Bowman was diocesan. Thus she lived under the spiritual jurisdiction of six Bishops. She was a woman of remarkable character, keen of mind up to the day before her death. Her memory of the earlier history of the Diocese and its clergy, particularly of Bishop Davies, who was rector of St. Peter's for many years, was extraordinarily clear. She witnessed a good Confession for over seventy years. She is survived by a daughter, Mrs. Samuel Wright, of Collingdale, and by a son, Mr. John Hobson, of Philadelphia, both of whom were at the funeral. Beautiful floral tributes testified of the love felt for her. May she rest in peace and perpetual light shine upon her!

HARRY B. FRENCH

The Vestry of the Memorial Church of the Good Shepherd, of Rosemont, Pa., records with deep sorrow the passing of Mr. Harry B. French. He was a member of the Vestry of this Church for over forty years. In 1892 he gave

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the present church building to the Parish and was always a leading subscriber when any financial necessity arose in the Parish or Diocese. His generosity was wonderful, but, to his fellow-vestrymen, his strong faith, wise counsel and steadfastness of purpose will be the outstanding features in their memory. A brave Christian gentleman, by whose death the Diocese and Parish have lost a benefactor and the Parishioners a true friend.

We, the Rector and Vestrymen, desire to express our deep sympathy to those most dear to him.

"Blessed are the dead who die in the Lord; Even so, saith the Spirit for they rest from their labour and their works do follow them."

ALBERT L. HOSKINS, *Secretary.*

MRS. FREDERIC GARDINER

The following Resolution on the death of Mrs. Frederic Gardiner was passed by the Italian Committee at the Church House, January 12, 1925:

Resolved, That in the death of Mrs. Gardiner the Committee has lost a co-worker whose sympathy and understanding combined with a thorough knowledge of the work, made her an inspiration and help to the members of the Committee; and whose place cannot easily be filled.

A copy of this Resolution to be sent to the members of the family and published in THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA.

MRS. W. HORNER SMITH,
MISS ELEANOR A. DEANE.

Mrs. M. H. Brigham, Miss Louise Henderson and Allan C. Hanson have joined the staff of teachers in the Senior Department of the Church School of Epiphany, Sherwood.

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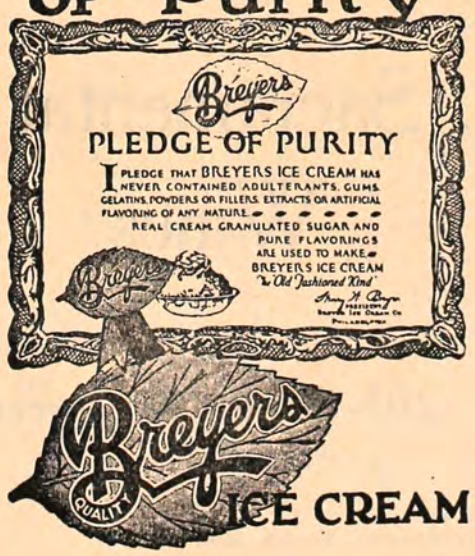
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(*Continued from page 179*)

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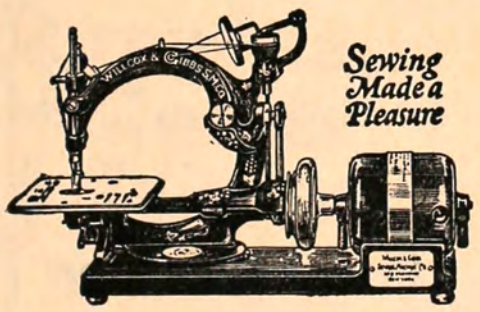

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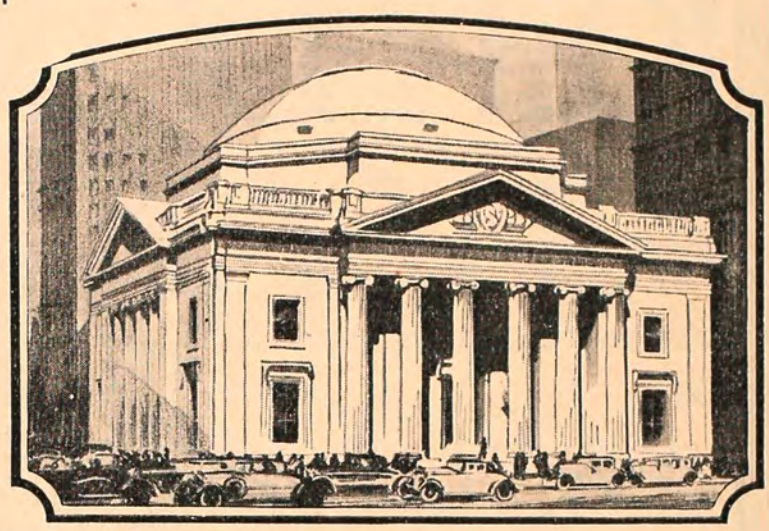

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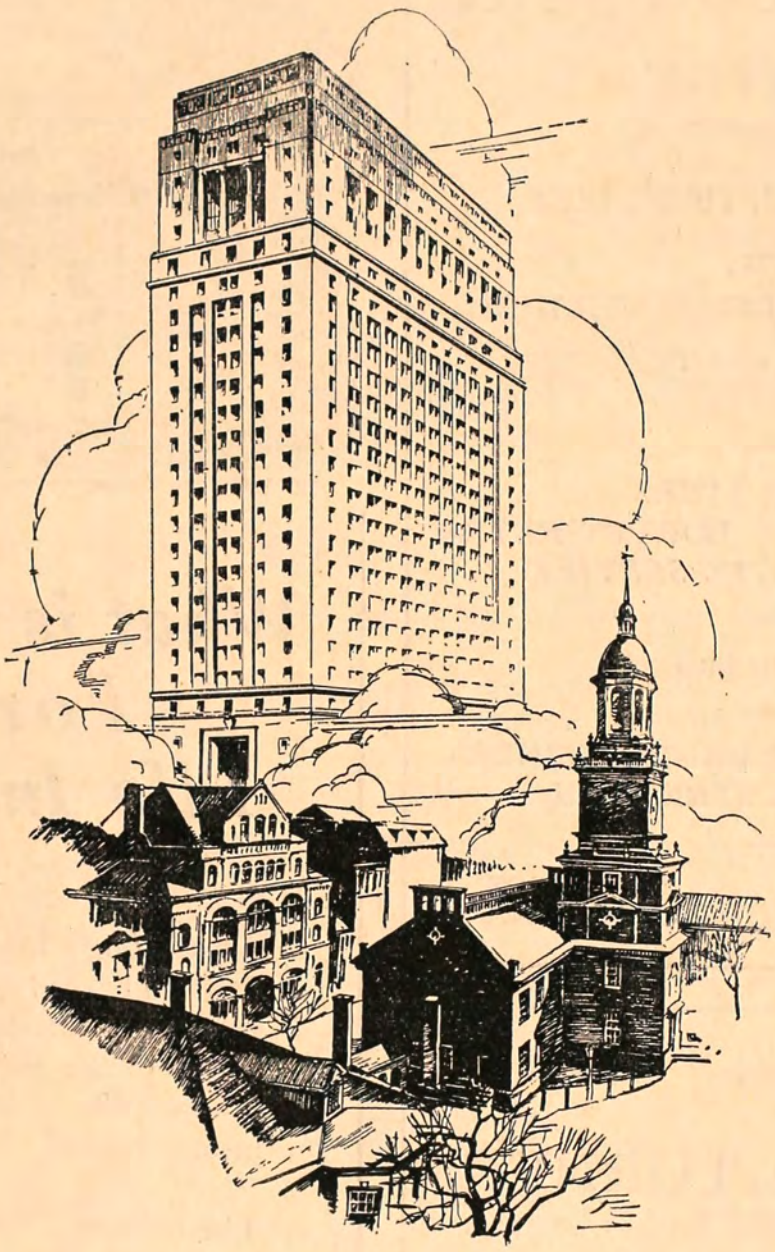

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